

SPiritual Telegraph

Fire-side Preacher

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 428 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VIII.—NO. 13.

NEW YORK, SATURDAY, JULY 23, 1859.

WHOLE NO. 377.

THE TELEGRAPH AND PREACHER.

PRICE:

One Year, strictly in advance (if registered at the risk of publisher),	\$2 00
Six Months,	1 00
Three Months,	50
Club Price of 10 or upward, per annum,	1 50
To City Subscribers, if delivered,	2 50
Single Copies,	5
To Patrons in Canada, (with postage prepaid),	2 50
" Cuba,	3 00
" Mexico,	3 00
" South America,	3 00
" Europe,	3 00
Advertising, 12½ cents per line.	

CONTENTS OF THIS NUMBER.

Judge Edmonds on Spiritualism,.....	145	Spirit Communication,.....	161
Spiritualism in the French Academy,.....	146	Sermon, by Henry Ward Beecher,.....	152
Spirit Voices and Apparitions,.....	147	Kansas and Progress,.....	153
New York Conference,.....	155	Letter from a Clergyman,.....	153
Sermon by Rev. Dr. Chapin,.....	148	How is this done?.....	153
Mrs. Coan in Question,.....	150	Religion,.....	153
Rev. Mr. Pierrepont at Dodworth's,.....	159	The Christian Times on Spiritualism,.....	154
Editors cater to Popular Prejudice,.....	151	Woman's Sphere and Duties,.....	154
Davenport Boys in the Oswego Jail,.....	151	Is this so? (Anacalypsis),.....	154
The Gospel in Wheeling,.....	151	News Items,.....	155

Our cotemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

The best remittance from foreign countries is American bills, if they can be obtained; the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remittances, and we respectfully solicit their patronage. Small sums may be remitted in postage stamps.

SERMONS
BY
REVEREND HENRY WARD BEECHER,
AND
EDWIN H. CHAPIN, D. D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR
DELIVERY.

For Dr. Chapin's Sermon, delivered last Sunday morning, see pages 148 and 149.

For Rev. H. W. Beecher's Sermon, Sunday evening last, see pages 152 and 153.

Spirit and Clairvoyant Mediums in New York.

Mrs. E. J. FRENCH, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HUSSEY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Green-street.

Alexander N. REDMAN, Test Medium, 170 Bleecker-street.

Mrs. BRADLEY, Healing Medium, 170 Green-street.

Miss KATY FOX, Rapping Medium.

Mrs. BECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, 469 Broadway. Hours, daily, from 7 to 10 A. M., and from 2 to 4 P. M.; in the evening, from 7 to 10.

Mrs. S. E. ROGERS, Seeing, Psychological and Healing Medium, 44 Delancy-street. Hours, 10 to 12 A. M., 2 to 5, and 7 to 10 P. M.

Mrs. BANKER, (formerly Miss Seabring,) Test Medium—Rapping, Writing and Seeing—483 Broadway. Hours, from 10 A. M. to 10 P. M.

Mrs. HAYES, the most successful Medical Clairvoyant in America, can be consulted, day and evening at 327 Broome-street near Bowery, New York city.

Dr. JOHN SCOTT, Healing Medium, No. 36 Bond-street, may be seen at all hours of the day and evening.

Mrs. E. J. MALONE, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evenings, and will attend private circles when desired.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Touscy, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

JUDGE EDMONDS ON SPIRITUALISM.

We intended to republish Judge Edmonds' current series of articles on Spiritualism immediately on their appearance in the Tribune; but for convenience we have postponed the insertion of the last two or three, which we will now lay before our readers as soon as possible. The following is his fourth article:

SIR: By this term, which has acquired a sort of technical meaning among Spiritualists, I mean those things in connection with spiritual intercourse which are addressed to our senses, irrespective of what is addressed to our mental or moral consciences.

I have known all the senses to be thus addressed, and I will relate in detail, in this and the ensuing paper, incidents calculated to show that.

1. *Smelling.* Once, after midnight, when I was in bed sick of a headache, I perceived an odor of a peculiar kind, such as I had never smelled before—pungent, but not ungrateful. It was not diffused through the room, but was presented to my nostrils at intervals, as if from a smelling-bottle. Lying on my side, I fancied it might come from the bed-clothes. I accordingly changed my position to lying on the other side, and on my back, and sat up in bed, throwing off the clothes; but in every situation it continued to come with the same smell, and with similar intermissions. In a short time it operated both as a cathartic and emetic, and I was speedily relieved of my illness.

Once afterward, when I was again sick, I had the same odor presented to me, but less pungently, and without the like effect.

I never at any other time smelled that peculiar scent.

I was once present when a vial, containing water which had been purified by distillation, was passed from hand to hand at one of our circles until the water became medicated and emitted a very perceptible odor.

I had read of a vial of water being prepared and used as a magic mirror, and I was inclined to try the experiment. Distilled water in a vial was allowed to stand for some time on the table, around which the circle were assembled, and it was then put away in a closet. After remaining there a few days it was found to be medicated, and also emitted a very perceptible odor.

In both these instances we were told that the medication was for curative purposes, and I know that the contents of one of the vials was used with that object, and apparently with effect. I can not speak certainly of the effect, because I know only the means used and the result. What produced that result I can not of course know; I can only judge.

2. *Tasting.* In the earlier stages of my investigations I was in bad health, which had been increasing on me for some years, and I am fain to believe that I have been materially aided from this unseen source in my recovery. Of that I shall have occasion to speak more hereafter; now I have only to remark that several times, when at circles, and when the presence of the influence was very palpable—and experience enables one to know that quite unmistakably—I have felt a peculiar taste as of medicine, not as food or drink, but as gas or vapor.

I have heard of similar instances from others; but neither in their cases nor in my own can I do otherwise than speak hesitatingly, for I can not be sure that Spirit influence had anything to do with it.

The medicated water, of which I have spoken, had a pecu-

liar taste as well as odor, and several instances of the same kind have been related to me.

3. *Feeling.* Touching the person has been much more common than either of the other two.

The first time I experienced this was at a dark circle. Ten or a dozen persons were present sitting around a table. Two of the company were directed to pass behind the rest of us. As they did so slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations, but sometimes I could hear the slap of a hand very distinctly. The manifestation was rather rude, and was offensive to me; and as I was approached I was apprehensive of a similar display with me; but on the contrary, all I felt was a hand gently laid on my head, and there moved around a few times, and then two or three soft touches on my side. The room being dark, I could not, of course, know that it was not done by one of the two persons who were behind me. But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered, and so unlike all the others, both before and afterward during the evening, and that it should be a touch with which I was familiar, for it was the gesture with which my wife was wont to pass my chair, as she would enter my library of an afternoon and find me at work at my law cases. No one then present, I think, could have known that, and it was too peculiar to be deemed accidental.

My doubts, however, were soon removed, for not long afterward, at a circle, my arm was seized above the elbow as if by an iron band. I felt distinctly the palm of the hand, the ball of the thumb, and each finger; and I was held fast with a force far superior to any that a mortal hand could exert. I was powerless in its grasp. I tried to shake it off, but could not. I tried to move my arm, but in vain. There was none of the softness and elasticity of human flesh in the touch, but it was hard and inflexible like metal, and my arm was pressed to the verge of pain. Yet it did not hurt, but simply held me fast. It could be no human hand, and beside I knew it was not, for I put my other hand on the affected part and all around it, so as to be certain. I became uneasy, and importuned it to leave me, but it continued long enough to show me it was independent of my will, and then it left.

Beside these instances, my person has been frequently touched, and sometimes under circumstances that precluded the idea of its being done by mortal hand. It would extend this paper too much to enter into a detail of the circumstances out of which this preclusion springs, but at that time I was alike astute and skeptical, and labored, like some others of later periods, under the fear that my credulity might be imposed upon, and I made ridiculous by some whom I considered my inferiors in standing, if not in intellect. I was, therefore, on a constant look-out for trickery. Sometimes the events would occur in such manner that they might be done by mortal means, though the fair conclusion was that they were not; but it was sometimes that all doubt was cut off. Thus I have been touched when no person was near enough to do it; sometimes in the light, where my eye-sight told me that none of those present did it; sometimes in the dark, when no one knew where I was, or even that I was present; sometimes my foot has been patted, as with a hand; sometimes my clothes pulled, as by a child; sometimes a push in my side, as by a dull and non-elastic force, and twice I have felt a human hand on my skin. On one of these occasions the touch

was cold, but not clammy, and on the other it was soft, warm and flesh-like.

I have been present on numerous occasions when others have said they were touched, and have acted as if they were, and when it was evidently no fabrication of theirs, for they were too really frightened themselves. Once I recollect my niece, who was standing by my side, had her feet so pulled from under her that she came near falling; and once a young man who stood near me was seized and pulled from me. I caught hold of him, but our joint resistance was overpowered, and he was fairly lifted from the floor and taken from me.

These things occurred in the earlier period of my inquiries. Their work having been done with me, I have witnessed little or nothing of them of late. But I was then in a peculiar state of mind. At one moment it would seem, from the nature of the incidents, that it was not possible there could be any deception, but subsequent reflection would suggest that there might be, and I was, therefore, not yet a full believer. While in this mood of mind, this intelligence urged me to publish to the world what I had witnessed. I refused, and demanded more evidence. They answered they would give it to me, and they did in good earnest.

It would take more than a column of your paper to relate the events of that memorable evening. It must now suffice for me to say that five mediums were brought together, without my intervention, and that for three hours and a half I was in the hands of this unseen intelligence, and was operated upon by it in a great variety of ways.

I had no fear during the operation; but for several evenings afterward I confess that when I retired to bed I was frightened at what had been done to me, and to this day the incidents live very vividly in my memory.

The object seemed to be to convince me, by a resort to my senses, that there was a power at work not of mere mortal origin, and that object was attained.

Perhaps I may, in my next paper, detail the events of that meeting; but now I have filled my column without yet even alluding to the more numerous manifestations that are addressed to the senses of sight and hearing. I must defer that topic to another occasion, and close this paper by remarking:

First, That which struck me most amid all the wonders I beheld, was the intelligence that was displayed in all. It was not only guided by intelligence, but it had an intelligent object, and held an intelligent conversation with me.

Second, Others may ask, as a very clever correspondent did in a recent letter, why use such "low and vulgar modes" of communication? I answer they are not more incon siderable than opening the door of a prison, or telling a woman where to find water. But characterize them as we may, they have this object in view—and they are attaining it with marvelous celerity—to convict man of his immortality by appeals to his senses. The effort to convince him by appealing to nature, to reason, and to revelation, has been vain with the great mass of mankind. The argument now comes in this form—the block letters in an infant school—and it comes with such force that he who will place himself in its way can not escape conviction.

J. W. EDMONDS.

NEW YORK, May 7, 1859.

P. S.—I must ask your readers to bear two things in mind: one is, that my limit in your paper is to a column for each number, and that I can not exceed that without trespassing on your kindness; and the other, that my professional engagements will not always afford me the time to prepare my articles, and I am therefore compelled to be irregular in giving them to you.

SPIRIT-RAPPING IN THE FRENCH ACADEMY.

We hasten to lay before our readers the following document, which the *New York Tribune* translates from the *Independance Belge*, that our readers may be irradiated by its superlative wisdom. The illustrious Buffalo doctors, who have so long been silently basking in the glory of their famous knee-joint discovery of some six or seven years since, will doubtless now, with becoming spirit, stand by their laurels and vindicate their just claims to priority in this field of anatomic research. In sheer pity to the tribe of Gallic fools, our first thought was to abstain from their farther exposure by copying this document in our columns; but on further reflection, we deemed it a weak excess of mercy to stand between them and the disgrace with which, it seems, they are determined to cover their names by this *ex cathedra* decision upon a subject not one ten-thousandth part of the facts of which are covered by these alleged physiological discoveries. We are somewhat tempted to think that this article from the *Independance Belge* might have been appropriately entitled *La Sagesse des Anes*; and no doubt that portion of the world interested in comparative anatomy would next be pleased to know the exact *longuer des oreilles* of certain members and contributors of the far-famed French Academy of Sciences.

M. Jobert de Lamballe has communicated to the Academy some curious observations, the interest of which is not entirely confined to Physiology. His observations may, in fact, give a very natural explanation to these strange sounds, for the interpretation of which, in our century as well as in the

Middle Ages, supernatural causes have been invoked. We are proud, for the honor of Europe, to say that the evocations of *Spirit-Rappers*—a rather incongruous name—are of American origin. Did we not owe to North America the use of anaesthetic agents, we should be tempted to regard it as the classic land of all juggleries, from those which are under the ban of the police up to the *turning tables*. But certainly we ought not to be astonished to see such eccentricities charming the leisure of our Parisiennes, when we learn from M. Gozlan that our cold and positive neighbors of Brighton indulge in them, under the name of "Spiritism," with a seriousness which is as imperturbable as it is ridiculous.

But to the phenomenon of M. Jobert: in M'dlle de X., a girl of fourteen, stout and well built, the able surgeon has observed regular involuntary movements of the minor right lateral muscle of the shin-bone, taking place every second, and producing a sound behind the internal malleola, which is heard with remarkable distinctness to a considerable distance. This sound is produced in whatever position the girl may be—in bed, out of bed, sitting or lying, and at any hour of the day or night. But it may be stopped by extending the foot, as also by compressing certain points on the foot and leg. Lately the left lateral muscle of the shin-bone has been subject to the same motions.

M. Jobert interprets the phenomenon in this way: he analyzes each sound into two motions; in the first, the tendon of the minor lateral muscle gets out of its groove, pushing away the major lateral muscle to the skin. In the second, when the contraction is over, the tendon relaxes, flies back into the groove, and by striking against it, produces the dry, sonorous sound which is heard.

And so, according to M. Jobert, the affection of M'dlle X. shows how, under the influence of muscular contraction, the displaced tendons may, in falling back into their bony grooves, produce the sounds which, to credulous people, announce the presence of *Spirit-rappers*.

But M. Jobert does not limit himself to the interpretation of the fact which he has witnessed, in his study of the phenomena which have caused so much emotion within a few years past; he recounts with fidelity and analyzes with exactitude all that the world owes to M. Schiff in this respect. He shows us this wise and sagacious observer, throwing aside all idea of supernatural intervention, commencing by ascertaining that these strange sounds always occur at the foot of the bed of individuals agitated by the *Spirits*; and from this first fact arguing that the seat of the raps is not without the organism of the person, but within the organism itself; that the sound may be made in the leg in the region of the shin, by the tendons and the bony surfaces; and then, with this explanation in his head, making experiments on himself which left no doubt that the rap had its origin behind the malleola, and in the groove of the tendon of the muscles of the shin-bone. M. Jobert reminds us that M. Schiff soon became able to perform this at will, regularly and harmoniously, and that he can imitate, sitting or lying, before a great number of persons, (fifty at one time,) the prodigies of the *Spirit-rappers*; and that while he is executing these movements, a spectator, with his hand on the malleola, can feel the slips of the tendon forward and backward.

There is a slight disagreement here between MM. Jobert and Schiff, not in regard to the main fact, but in one of the details. M. Schiff thinks that the sound is possible only when the sheath has become thin or disappeared entirely, and that it becomes louder as the foot is more tense and more firmly fixed. Agreeing with the German physiologist as to the cause and seat of the rapping, M. Jobert does not agree with him on all the points of his theory. He thinks that the rap can be produced without an anomalous condition of the sheath, that the extension of the foot makes it disappear entirely, that the minor muscle is the agent, and that this muscle is much superior in its action to the major.

If, in fact, the sound could not be produced without an anomalous formation, how could all the mediums—there are 100,000 in America—produce them? How could M. Schiff do it himself?

Finally, to leave no doubt with regard to his opinion, M. Jobert sets forth all the phenomena observed, which are evidently due to the action, whether voluntary or not, of the minor muscle, and at last comes to the decisive proof—a surgical operation which put an end to all these sounds. The able operator made an incision into the minor muscles, both right and left, holding the limbs still by the aid of an apparatus. When they healed up, the patient was found to have recovered the use of her limbs, and there was no trace of the singular and rare affection from which she had suffered.

M. Velpeau, in giving his complete assent to everything contained in the interesting communication of M. Jobert, whose interpretation appeared to him to leave nothing to be desired, cited some cases in which sounds have been heard in other regions of the body, sometimes clear and sharp, and at other times dull and dead, and expressed the wish that physiologists would seriously examine these various sounds, and publish the rational explanation of phenomena not understood, or attributed to occult and supernatural causes.

M. Jules Cloquet, in support of the observation of M. Velpeau relative to the sounds which may be produced by tendons

in various portions of the body, referred to a girl of seventeen or eighteen, who came to the Hospital Saint-Louis at a time when M. Velpeau and Jobert were attached to this establishment. The father of this young person, a sort of charlatan, who called himself *Father of the Phenomenon*, counted on making some money by a public exhibition of his child, and proposed to announce that she had a clock in her stomach. These abnormal sounds, said M. Cloquet, could be heard very distinctly at a distance of more than twenty-five feet, and resembled the sound of an old turn-spit. They could be suspended at will by the girl, and appeared to have their seat in the muscles of the lumbar region of the vertebral column.

M. Jobert recognized the fact, with M. Velpeau and Cloquet, that abnormal sounds might be heard in the hip and in the shoulder; that certain sounds, in the shoulder especially, might be made, as M. Velpeau had remarked, under the influence of the will, when the tendon of the long part of the biceps of the arm had suffered a change of position, or when it had been luxated. But according to M. Jobert, there is a great difference between these sounds and those he has mentioned, which show a regularity in accordance with the involuntary contraction of the muscle, the relaxation of the tendon, and the percussion in a bony groove.

Certain anatomic conformations, are indeed necessary to produce these effects; and nowhere can they be found more advantageous than in the ordinary sheath of the lateral muscles of the shin-bone, and the groove which receives them. These anatomical relations, continues M. Jobert, are so favorable to the formation of sounds, voluntary and involuntary, that there are persons who, by practice, have become able to execute airs, the *Marseillaise*, *La Marche Bavareise*, and *La Marche Française*, with perfect regularity, merely by the action of the muscles of the shin-bone. Never, in any other region of the body, have such and so curious sounds been produced.

We have dwelt upon the present communication because it gives an explanation of physiological phenomena which are rather rare, and which Science has not studied sufficiently. Perhaps it will show that the name of *Spirit-rappers*, given to the cause of this act, is not less contradictory to common sense than to the logic of language; and that these Spirits, which the dictionary calls incorporeal substances, and which it deprives of all shadow of body, not only can not rap without muscles, but that they can not bear without ears, or consequently respond to the requisitions which are made of them; because, in fact, the communication of M. Jobert appears to us to give a final blow to a jugglery which is not without danger for the reason and the health of impressionable proselytes.

Too generally, when a fact is presented which appears to contravene the established order of things, ignorance hastens to attribute it to a supernatural cause; that is to say, to a violation of eternal and immutable laws; and the juggler never fails to profit by it at the expense of a credulous public. Science, on the contrary, begins by verifying the fact; she records it, and then sets herself patiently at work to find out the explanation of it, without ever becoming weary at any time for labor spent in this search. If she has not found the explanation, she frankly confesses it; when she has found it, she makes no secret of it. In the fact which she has now established, Science gives us the explanation of the pretended *Spirit-rappings*, as, on another occasion, (see the *Independance* of May 9, 1857,) she gave us that of the *Music-Metals*; as on another still, (*Independance* of May 9, and September 23, 1857,) she gave us that of the incombustibility of the hand plunged into molten lead; and as quite lately (*Independance* of April 27,) she has declared that she had nothing to do with the cure of M. Sax. The great difficulty with the miracles of the present is, that they come a few centuries too late.

SPIRIT VOICES AND APPARITIONS.

[Translated from the "Revue Spirite." *Journal d'Etudes Psychologique, Paris.*] BY MRS. CAROLINE H. JOHNSON.

In our last number we published a passing notice of this case of strange manifestation, given to us verbally by one of our subscribers, a friend of the family in whose midst the facts occurred. He promised us at the time a more detailed account, and to his kindness we are indebted for the following letters containing further particulars. This family resides in the vicinity of Bayonne, France, and these letters were written by the mother of the young girl, a child ten years of age, to her son residing at Bordeaux, for the purpose of giving an account of these occurrences; and he has transcribed them for us, that the authenticity of the account might not be doubted. It will be understood that we are not authorized to give names, all persons not feeling disposed to attract to their homes a crowd seeking to gratify their curiosity. To such as would interpret this as a cause for suspicion, we can only affirm that a difference must be admitted between a journal like ours, having no other object than to instruct in the truth, and one that seeks only to amuse the public. Our object is not to relate facts to fill up our paper, but to

throw light upon the most important of all sciences. Besides, this could not be, when, as we aver, the information comes from persons whose honor is well known to us, and who, far from wishing to lead us into error, are themselves seeking for instruction.

Here are the letters that my friend has sent me upon this subject:

April 23, 1859.

MY DEAR SON: For some time past, whenever your sister X. passes through our long darkened hall she says she hears a voice speaking to her. Though at first she could not always understand all that was said, it would afterward become intelligible to her. Shortly after she saw a shadow, and always heard the voice as long as she was passing in the hall, which always gave good advice, and spoke in tones of kindness. Whenever she betrayed any agitation, the voice would say: "Fear nothing, for I am only seeking to do you good." This invisible Being pointed out to her a place where she could find money. X. always followed its directions, and always found either some money or jewels, which will be shown to you when you come home. No doubt these gifts were given for the purpose of encouraging her. You were not forgotten in these conversations. This invisible Being often spoke of you, and would give us information about you, through her. Several times he has told us how you employed your evenings; sometimes that your friends were assembled in your room—indeed always gave us information about you when you were too lazy to write. X. has now constant communications from this invisible Being. In the day time, she sees nothing, but always hears the same voice urging her to industry and every good thing. At night she sees a rose-colored light in the direction from whence proceeds the voice, and now she is free from all fear. And when I express any doubts, "Mamma," she will say, "it is an angel that is speaking to me, and to convince you, he bids me to tell you, that if you will have the courage he will raise you up in the air. If he speaks to you, you must answer, and go where he desires. You will see different persons before you, but fear nothing."

I had not the courage, and dared not to venture upon this test. Often in the night I could hear a breathing near my pillow, when no person was in the room, and my chair would move when no one touched it. Now I have entirely overcome my fears, and regret that I did not submit myself to the test proposed to me. I asked X. to interrogate the Invisible as to his nature, and this is the result:

X.—Who are you? SPIRIT.—"I am your brother Elysis."

X.—My brother has been dead these twelve years. SPIRIT.—"That is true, your brother died twelve years ago, but in him, as in all that die, there is a soul that never dies, and which is now before you, and protects you."

X.—I should like to see you. SPIRIT.—"I am before you."

X.—I see nothing, however. SPIRIT.—"I will take a visible form when you come home from church, and will embrace you."

X.—Mamma wishes to see you also. SPIRIT.—"I should have preferred making myself visible to my mother; it was my duty to do so, but I can not show myself to several persons at a time. God forbids it. I was sorry she would not consent to the test I proposed, but I promise to give you proofs of my existence that will banish every doubt."

In the evening, at the appointed time, a young man presented himself to her, saying: "I am your brother; now are you satisfied? Kiss me, for I can not long retain the form I now have." As you may suppose, X. was so surprised that she could make no observations, and as soon as he had embraced her, he disappeared in the air. The next morning just as she was going out, the Invisible again manifested himself to her, and said: "You must have been greatly surprised at my sudden disappearance. Now I will teach you how to raise yourself in the air, and then you can follow me." Any other than X. would, no doubt, have felt alarmed at such a proposal, but she accepted the offer with eagerness, and at once felt herself raised up in the air like a bird. In a short time she reached a place where there was a large crowd. She said she saw gold and diamonds, and all that on earth we consider most beautiful, but that there they did not seem more valued than the pavement we tread on. She recognized several children of our neighbors who had been dead many years. In a richly decorated apartment, there were placed tables at equal distances from each other, with paper on them, and what struck her with most astonishment, was to see pens dip themselves into inkstands, trace lines without the guidance of any hand, as nobody was in these rooms. On her return I reproached her for having absented herself without my permission, and forbade her ever again to attempt such an excursion without giving me notice.

April 20.

The Spirit transformed himself, and took your form in presence of your sister, and so perfect was the appearance that X. thought you were in the room. To become satisfied she asked him to take his primitive form, and at once you disappeared, and were replaced by myself. You may imagine her surprise. She asked how it could be possible I could be there, the door of the parlor being locked. Then a new transforma-

tion took place; he assumed the form of your dead brother, and said: "My desire is not to create any fear; all I wish is to give you proof of my existence. Come with me to the store of Madame C. I know some buttons are required; we will purchase them together. I will transform myself into your little brother, (who was nine years of age,) and when we return home, I want you to beg mamma to send to Madame C. to inquire of her who was with you when she sold you the buttons." X. did as he requested, and I sent to make the inquiry of Madame C. She sent me word that your sister was in company with your little brother, adding, that it was wonderful what repartee he had for a child of his age, and how he had overcome his habitual timidity. Your little brother was then absent at school, and did not return until the evening, beside you know how timid and silent he is. * * *

During a meeting of our society we invoked this Spirit, and addressed to him the following questions. Mr. Adrian, the medium, saw him in the form of a child of ten or twelve years of age, with black flowing hair, pretty face, dark animated eyes. He said he did not understand why he was evoked; his appearance was the same as the young girl described, our informant being present at the sitting.

1.—We have had the relation of some of your manifestations at Bayonne, and we wish to address you some questions upon the subject. Ans.—"Well, ask, but be quick; I am in a hurry; I must go away."

2.—Where did you take the money you gave the young girl? Ans.—"I took it out of the pockets of others; you may well understand that I do not amuse myself coining money; I take it from those who have it to spare."

3.—Why did you attach yourself to this young girl? Ans.—"Great sympathy."

4.—Is it true that you are her brother who died at four years of age? Ans.—"Yes."

5.—Why were you visible to her, and not to your mother? Ans.—"My mother must be deprived of seeing me, but my sister had no need of this punishment, beside it was by special permission that I appeared to her."

6.—Could you explain to us how you render yourself visible and invisible at will? Ans.—"I am not elevated enough for that, and too much taken up with what attracts me to answer that question."

7.—Could you, if you desired, show yourself in the midst of us as you did to Madame C.? Ans.—"No."

8.—In that state, would you be sensible to pain if you were struck. Ans.—"No."

9.—What would have happened, if Madame C. had struck you? Ans.—"She would have struck at nothing."

10.—By what name shall we call you? Ans.—"Call me Follet, if you like; now let me go."

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-SEVENTH SESSION.

QUESTION CONTINUED: What are the basic principles of Brotherhood?

MR. ORTON complains that the weather is hot, and the report in the TELEGRAPH of last week, unsatisfactory. He thinks both these evils will be likely to affect the solidity of his remarks on the present occasion. He does not feel himself a transgressor of the law of brotherhood, as charged in the report of last session, because he had mentioned no names. The cases were called up simply to illustrate the prevailing state of society, even as Jesus spoke of the Jews for a similar reason. He is represented, too, as satirizing Church Missionary efforts. True, he spoke of the Church as falling far short of a fulfillment of the law; but so far is he from condemning her pious efforts in that direction, he devoutly wishes it might enter into the heart of the Mohammedan Church to send us a delegation of its representative men, to the end that its fresher beauties may be entwined with the fading wreath of Christian virtues. But to the question.

The basic principle of brotherhood is *love*. But money, of all things else, is nearest to the heart of this age. There are noble exceptions to this, it is true, but it is a general fact. He remembered an old deacon, in the close-communion days of his early boyhood, who was asked if, in a certain case, he would do as he should wish to be done unto. The pious old soul replied: "I will do as I have agreed." And so he always did. If a man could fulfill the whole law of righteousness by honoring all his paper obligations, the deacon might have been canonized as a model saint. But, unfortunately, from a peculiar twist in his conception of the law of brotherhood, he is a far better type of the modern capitalist. The deacon was a distiller, *of course*. In those days whisky was one of the "good creatures of God," much in vogue with the deaconry and other dignitaries of the Evangelical Church, by reason of its facility in putting money in the pockets of the pious, while, at the same time, it was a cheap fountain of spiritual consolation to the thirsty soul, and a grand exemplar of impartial grace, inasmuch as it placed the drunkard and the deacon in the brotherly relation of demand and supply. "If thine enemy be thirsty, give him water to drink," says the Good Book. But the good deacon had a cast in his eye, and read it *whisky*, that was all. Well, when a neighbor was "short," from bad crops, or worse management, and wanted to raise, say five hundred dollars, the deacon would always accommodate him, on condition that he should take an additional five

hundred or so in whisky; or take a span of broken-winded horses, or a dilapidated cart, or a vicious ox, or something of the sort, and give him a mortgage on his farm for *one thousand*! In eight cases out of ten, in the course of a year or so, the deacon would have everything back again (but the whisky) with the farm to boot. Thus did our good deacon prosper, and this, in the world's parlance, is called prosperity, and is wrestled for alike by saint and sinner as the very blessing of God! The Doctor then gave a synopsis of his theory (published some years past), concerning the true distribution of land, labor and money.

MR. PARTRIDGE agreed with Dr. Orton that, by natural justice, no man has a right to more land than he can properly cultivate for the supply of his own needs, and of those who are, by nature, dependent upon him. He agrees with the doctrine of O. A. Brownson, that at the death of the parents their property should revert to the State; with this modification, that the State should be heir, not to the whole, but to the surplus, if any, beyond the actual needs of the surviving family. In natural justice, land is no more the subject of sale than air. The right to *sell* inheres strictly to what we produce, and even this right is often abused. We have no right even to till the land badly, it is a fraud upon posterity to exhaust the soil, and for this reason it does violence to the natural law of brotherhood.

DR. HALLOCK said: Listening to the remarks of the evening revived the good old Puritan joke, that "the Colony should be governed by the laws of God until they had time to make better." Alas! they soon found time to *make "better"*, and that is just the difficulty, the world over and time throughout. The panacea in all ages, and among all peoples, is *law*. It is the universal ambition—this Conference not excepted, as we see—to make law—*better* law than God has provided. Now Jesus made his advent into a world full of law. There was no lack of it in Judea at the time of his birth. Christ was born in a stable because a Roman Emperor wanted cash! How many millions, think you, have died and rotted on a dunghill for a similar reason! You remember the story; it occurred by way of epilogue to a little journey of his father and mother, from the rural districts unto the city of David; which journey was undertaken, not for pleasure, but at the wholly legal solicitation, and for the sole pecuniary benefit of one Augustus Caesar, who chanced to be in want of money, and who had made a law—a much better law than any the gods had provided—entitling him to take it. Oh, no! there was no lack of law, then as now. It is fair to presume (seeing that it could not have been any worse) that Jerusalem was as well-governed in those days as New York is under the present Mayor; and yet in the very sunshine of Jewish ecclesiastical law, and under the broad shield of Roman civil law, Jesus had the nobleness to attempt the declaration of what is God's law—natural law—and he *did* declare it. And the Christian Church, through its tool the State, from the very dawn of its history to this hour, like the old Puritans in the anecdote, has been perpetually striving to "make better!" What a commentary on the "divine character and mission of Jesus of Nazareth" is this! Compare the natural law which he laid bare—the only infallible law for the protection of "life, liberty and property," with the Church-engendered judicialisms which, at a fearful expense to the nations, protect neither the one nor the other!

Notwithstanding our Parkers, Beechers, Chapins and Cheevers, our Christianity is alike devoid of *philosophy* and of *faith*. And this utter want is the harlot of Apocalyptic vision, whence every law of *expediency*—the "better" law than God's law—is born. Take the mildest case. It is deemed praiseworthy, is it not, for a Christian parent, who may die in the midst of his days, to accumulate property for the prospective needs of the family he may leave behind him? Glance for one moment over the multitude of laws and the innumerable "multitude of sins" this charitable sham, this devil in the guise of an angel, covers beneath its deceptive wing! The *little* father can't trust these precious ones to the care of the Great Father! "He feeds the doves and clothes the lilies?" O yes, that is true; it is the "word of God," and must be true, but—"I don't believe it." And yet, the discovery that God may be safely trusted, is older than Jesus. What says "the wise man," as the result of his observation? "I have been young, and now I am old, yet I have not seen the righteous forsaken, nor his children begging bread!" We call that man wise; the Church turns up her sanctified nose at me, sniffing "infidelity," when I presume to question the infallible God-word, so much as a single sentence, of these sayings; but who in all the Church has enough of confidence in their truth, to make them a "lamp to his feet" in the devious paths and darkened ways of commerce and trade? "Take no thought for the morrow;" don't God know the children must have their breakfast? The Church Christian answers Yes; but it is only for fear of being damned if he says No. He does not believe it; and hence the Christian world, from the depths of its *no-faith* in either God or man—in the sacred name of "charity," "paternal love," "rights of property," "national prosperity" or whatever sham may sound the best for the time being—enacts statute upon statute with as little regard to the basic requirements of its own religion, as if there had been a funeral in the family of "the Christian Graces," and the beautiful, the immortal "Faith" were dead!

But it is to be hoped the Spiritualist is not to perpetuate this folly.

His salvation is, not in making a law, but in finding the law. The law of brotherhood lies beyond all mandatory statutes; it is of the law of life, which no law of human origin can reach, and which human statutes have only served to confound. The business of a man is with the Gospel; he should leave the law to the children. Certain Jewish experts in the noble science of *quibble*, undertook once upon a time to convict Jesus of blasphemy against Caesar's "higher law." With a bit of spelter in his hand, by way of answer to their legal lore, eyeing it askance, he asked, "Whose profile and mark is this?" They tell him, "Caesar's." "Very well; then have the kindness to hand that modicum of copper to Caesar, with my compliments. I have no desire to rob a child of his toy; if this bit of metal is in the least conducive to the happiness of Caesar, give it him; my present business is, to let it tremendously alone." Let us do likewise.

Dr. GOULD contributed the following paper:

I aver that some of the teachings of Jesus were never designed for all times and circumstances, but were limited in their application. I am quite aware that there are many among the heterodox, as well as the orthodox, who do not allow this construction to be put upon the teachings of Jesus; but I hold it to be necessary and indispensable, for several reasons:

First. Because we could not learn from the teachings or example of Jesus what were the duties of human brotherhood, unless this rule be observed.

Second. This rule is one of the keys of Scripture, and without it the New Testament, and even the Old, are but a mass of contradictions.

Third. It is the only key that can ever free us from the discrepancy of popular theology and the ever-dubious and vacillating Bible theology of modern Spiritualists. As modern Spiritualists generally admit that Jesus was at least *one* of the best specimens of humanity, it is all-important that we should know how to construe his teachings and follow his example, in order that we rightly discharge our obligations to the brotherhood.

Suppose, by way of experiment, that we dispense with this rule, and make all his teachings as applicable to us as to his immediate followers, and see where we shall land:

First, then, let it be proclaimed that we, Spiritualists, hold ourselves in readiness not only to lend to anybody, but also give double the quantity of money or goods that shall be asked for, or taken by, any rowdy or vagabond that comes along.

Second, Jesus taught the observance of all the ordinances now observed in our churches, and in case of being healed of certain diseases, required the patient to perform a tedious sacrificial rite, the directions for which occupies thirty verses of the fourteenth chapter of Leviticus.

But this is not all: Jesus also taught his disciples that in matters of worship they must submit to the directions of the Jewish priesthood, and strictly observe all the Jewish rites and ceremonies, as explained by the Scribes and Pharisees; while on the other hand, the Apostle Paul declares to the Galatian Church that submission to circumcision, or even the observance of a holy day, was presumptive evidence of having fallen from grace. Here we have a specimen of the many flat contradictions which must continually blockade the Biblical student—ever deprive us of the full benefit of the teachings and experience of the ancient seers as respects the duties of brotherhood, unless we lean upon the uses of the rules of limitation. But I may be asked, "What are those rules?" My answer is, that an earnest and diligent insight into Biblical teaching is a necessary prerequisite to their right understanding and use. The transitional periods in the history of the Church must be distinctly seen, and the allegoric and symbolic methods of the ancient seers clearly understood, else these rules of limitation are unavailable.

Mr. COLES: We are not to be discouraged because our practice limps behind our doctrine or ideal. One hundred years ago, Republicanism in this country was purely metaphysical. It was simply a subject to discuss and speculate upon. So with respect to this matter of brotherhood; though we may not have realized it in practical life,

we know that all we *have* realized has first to be talked about and thoroughly discussed. Brotherhood is not a simple idea; it does not consist merely of love, which in itself is complex; it is a product of all the virtues. Love needs to be combined with justice; sympathy requires the guidance of reason, etc. He agrees with Hallock that it is a blunder to improve upon the laws of God. With respect to land distribution and cognate reforms, we must remember that it is difficult to be just where injustice is the fashion. We have many silly ideas of justice and gentility which must await the growth of reason to remove. In her eye, your worker is the true nobleman; whereas to this hour the idler has usurped the title, and our "better laws" than God's, have enabled him to hold it, and the trick is as patent as Dexter's hats. A makes a shovel blade, and B makes a handle to it. They estimate the money-value of their combined product, we will say, at fifty cents. C buys it, and then sells it to D for one dollar. By this legal and highly honorable transaction, C gets rich, but the brotherhood does not. It is the one man, and not the many, who is blessed by that sort of commerce. Here is another high-minded practice fully endorsed by Church and State. A, who has, perhaps, forgotten how a barrel of flour looks, agrees to sell B, who is in the same state of blissful unconsciousness, five hundred barrels, to be delivered at a future specified time. When that time arrives, what transpires has nothing whatever to do with a supply of bread. A has no concern with that vulgar matter. Being a gentleman and a Christian, he has simply to pocket the difference between the current price of the article on the day of its hypothetical delivery, and that at which, with all the gravity of a genuine producer, he agreed to sell it, in case that difference is in his favor: or hand it over to B, if it is not. In the mean time, as between these two

respectable pillars of our Church and State, a barrel of "double extra-superfine Genesee flour," except in their most respectable and well-provided kitchen pantries, is the wildest myth. And this is called "*commerce*." Evangelical clergymen visit the "*Exchange*," where this sort of commerce flourishes, and write articles of complimentary wonder at the profound wisdom of the Board of Brokers, and the holy quiet and church-like gravity with which the mighty interests of civilization, that is to say, of money-making, are protected, and the national resources (in paper) are developed. "At one nod" says an enthusiastic Evangelical, "at one nod" from the presiding deity of that temple, by way of answer to the solemn wink of a complacent worshiper from his "sacred desk," *fifty thousand dollars* change hands! Whether or not the world is made fifty thousand times better, or as many times worse, by that modern miracle, the Reverend gentleman does not inform us. He thinks gold has not added to the real wealth or happiness of mankind.

Mr. INNIS: We appear to be discussing political economy rather than a spiritual reality. Political economy belongs to the quackery of expedients; it rests upon no spiritual truth; and, as was said of the man who uses the sword, if we depend upon expedients, we shall suffer by expedients. But the more spiritual our ideas, the more easily we shall get on. Dr. Gould complains of the charge of deserting Jesus, but what are we to make of his statement? Now let us see what would come of living up to the transcendentalism of that greatest of men. Suppose I were to give my cloak to him who takes my coat; in that divine forgiveness so pre-eminent in the life of Jesus, which prompts the act, do I not gain a wealth of spiritual strength, between which and the accumulated haberdashery of all merchant-tailordom, there is no ratio whatever? Suppose with my coat, if need be, I give my natural life; what then? Do I not gain eternal life? This is the simple truth, and it would be patent to everybody were we not confounded by a net-work of expediency.

Adjourned.

R. T. HALLOCK.

LETTER FROM A CLERGYMAN.

MULBERRY, LINCOLN COUNTY, TENN., June 30, 1859.

Mr. CHARLES PARTRIDGE: As you doubtless have subscribers to the TELEGRAPH AND PREACHER from almost every point of the compass in this country, and are, as I suppose, in regular receipt of communications from individuals representing the state of the public mind in regard to "Spiritualism" and the great central law of the universe, "Progressive Development," and as I am, so far as I know, the only subscriber from this section, I have thought it not amiss to send you a few words of friendly greeting. Years gone by, when I resided in F., I used to read the SPIRITUAL TELEGRAPH as published by "Partridge & Brittan," which I procured from a subscriber friend—W., Esq., of that place. Since then, and for some years after my removal to this place, I received no tidings from the paper, until recently you were induced (from some cause unknown to me, for I had no idea you knew that there was such an individual as myself) to send me a number of the paper in its present form and title. I at once determined upon becoming a subscriber myself, and also of procuring a club; but in this latter I failed.

Mr. O. S. Fowler in his work on "Religion," published in 1846, was the instrumental cause of my mind being directed to the train of thought that resulted in my present views on "Spiritualism" and kindred subjects. In the work referred to, on page 105, we find the following paragraph:

"If we were sufficiently spiritualized, we might hold converse with Spirits of our departed friends, with angels, and with God! I believe they might become our guardian angels, to tell us all what we should do, and what to avoid. I believe we might talk with them as did Abraham, Moses and the prophets; and when our friends die, we need not be separated from them, though we live and they are dead. They are in a state more exalted than ours; but, if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torch-light by which we could guide our erring footsteps into the paths of success, of holiness, of happiness."

At the time I first perused this work, I was a minister of the Methodist persuasion; but now my public labors are in the capacity of a Universalist clergymen, endeavoring to establish both from reason and revelation the great central doctrine of that denomination of Christians, the "*ultimate* holiness and happiness of all mankind." In addition to this, you may regard me as a Spiritual Progressionist, and I will add, that I am fully persuaded that the strongest argument that can be adduced from any source in favor of man's immortality is that from Spiritualism; and the most conclusive in favor of the *ultimate* holiness and happiness of all men, is to be derived from the doctrine of human progress. With my best wishes for your health and happiness, and for the noble enterprise in which you are engaged, I subscribe myself yours for humanity.

W. P. NEED.

Rev. Henry Ward Beecher's Sunday evening Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. H. W. BEECHER'S DISCOURSE.

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, JULY 17, 1859.

"And that ye study to be quiet, and do your own business, and to work with your own hands as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 THESALONIANS 4: 11, 12.

When the apostle Paul speaks of Christ and of spiritual and of heavenly things, he mounts up with such greatness and grandeur of conception that one would suppose, looking only at such passages in the New Testament, that here alone the apostle's mind dwelt; but when he speaks of common duty and the homely moralities of everyday life, it is with such spirituality, with such knowledge, with such minute accuracy, and with so comprehensively and so wisely, that one would think only the practical elements could dwell before his contemplation. But the union of both gives perfection to his teachings; the highest spiritual conceptions—the most glorious and most extensive views of God and his government, and the most searching, simple, honest and truthful expositions of detailed daily duty; for he bases good morals upon the highest principles, and he requires the holding of the highest principles, and evinces their truthfulness by invariable good morals. He is great in the development of principles, and admirable in detailing them for practical duties.

Thus the Gospel flows through the Epistle as a stream flows through a level meadow, having a distinct channel by itself, but on either bank rearing up and nourishing such fruits, and grasses, and plants of various colors, and radiant flowers, that when you can not see the stream itself, you may know where it runs by what it produces.

In this passage we find an eminent instance of the strong practical morals of the New Testament, and of the homely and most sagaciously useful method which Paul employed in teaching his disciples. Three things are enjoined—quiet, occupation and work! I will try not to detain you long amid the discomforts of the evening, but endeavor to make a few suggestions, rather than elaborate expositions, on each of these three qualities, as they stand related to your Christian life and disposition.

And *first*, Quiet. The quality here commended is the opposite of all boastful, irritating, obstreperous, vociferous conduct. It is a Christian duty to be quiet; quiet is opposed to pugnacity and to a real fighting disposition. I need scarcely say to you how honorable it is to be brave for a principle, and how unmanly and unchristian it is to be brave merely from an animal trait. It is the command of the apostle, and the spirit of the whole Gospel that, excepting in a case of great emergency, our spirit should be one of quietness as opposed to pugnacity.

Quiet, also, as opposed to quarrelsomeness, is here enjoined—the spirit of irritation—the spirit, especially, of all such ways of carrying one's tongue as makes it an occasion of disquiet to all that are within its reach. For the throwing around of the lash is not half so smartsome to those that are hit as this fine carriage of the tongue in all quarrelsome people. It is not merely "a weakness;" it is not, as some over-charitable persons say, "their way;" it is a state of conduct which is an immorality, and is one evidence of the want of piety. It is quiet as opposed to brawling, whether of good temper or of bad temper: as opposed to all loud, boastful, exhibitory speaking in man or woman, everything that disturbs the tranquillity of domestic life—quiet as opposed to petulance, to scolding and all sorts of vexations.

Thus far the negatives: now in its positive form, quiet is to have a mind so held and filled by good dispositions, that it is restful, contented, serene, radiant, happy. It is not merely the opposition of these ugly qualities; it is the positive possession of these amiable and love-breeding truths.

We are commanded to study to be quiet: it is not to be left to chance, to moods of health and accidents of disposition: it is a thing to be sought after, an object of deliberate study; all painstaking and endeavor are to be used for the sake of being quiet; and we all know that in many of the exigencies of life, no man will be quiet except on the result of the most assiduous study. We are to study whether the difficulty lies in our own disposition, and then there is to be constant thought, forethought and arrangement, so that the infelicities of our temper and nature shall not break out in disturbing forms, nor exist without breaking out; we are to study how to hold them in peace and good conduct in all the difficulties and in the most provoking circumstances that surround us. We are not to spend our time in bemoaning our ill luck, but we are to study how to use those circumstances, when God has by his providence placed us so that we can be quiet.

A great many persons seem to study the reverse of this: they seem to feel that by arousing indignation and by out-spreading themselves, they can in some way atone for their circumstances. It is a Christian disposition, even under the most provoking circumstances, to be quiet. If, when trouble surrounds us, we have not moral coolness, we are, nevertheless, to study for this disposition of sweetness, serenity, temperance, moderation, gentleness, quietness.

The second thing is *occupation*. The meaning of this word is explained in Paul's second letter to this same church. He says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." What time there would be in New York if this should be enforced now! "For we hear," he says, "that there are some which walk among ye disorderly, working not at all, but are busy-bodies." An exquisite gradation; they are busy always—"busy-bodies," but they never work. There is nothing, I suppose, more busy in sultry summer days than flies are, and what a world of trouble they take to report their activities, buzzing and flying everywhere, and what is there on earth ever effects so little! Many people are like them: they are exceedingly busy, but they do nothing. Paul says he heard there were some among them, and he might hear the same thing in our time in reference to these among our churches. "Now them," he says, "that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." How many men do eat their own bread?

Every Christian man is bound to have a regular and appropriate occupation. What it shall be must be determined in every case differently—by circumstances, by men's dispositions, and by their places in life. But an occupation, as a general rule, is indispensable to good conduct, and to good morals and good religion. A regular occupation, in the first place, is an element of health—activity both of mind and body are positively wholesome. A house without an occupant wastes sooner than in any other way, for the worst possible tenant is no tenant at all. A machine that is laid up rusts away and is destroyed faster than if it was in constant use. God has made both mind and body to be healthy by using, by appropriate activity. There are thousands of sick persons in the world who would not be sick if they only had been fortunate enough to be obliged to work. There are thousands of valetudinarians who are forever "indisposed" be-

His salvation is, not in making a law, but in finding the law. The law of brotherhood lies beyond all mandatory statutes; it is of the law of life, which no law of human origin can reach, and which human statutes have only served to confound. The business of a man is with the Gospel; he should leave the law to the children. Certain Jewish experts in the noble science of *quibble*, undertook once upon a time to convict Jesus of blasphemy against Caesar's "higher law." With a bit of spelter in his hand, by way of answer to their legal lore, eyeing it askance, he asked. "Whose profile and mark is this?" They tell him, "Caesar's." "Very well; then have the kindness to hand that modicum of copper to Caesar, with my compliments. I have no desire to rob a child of his toy; if this bit of metal is in the least conducive to the happiness of Caesar, give it him; my present business is, to let it tremendously alone." Let us do likewise.

Dr. GOULD contributed the following paper:

I aver that some of the teachings of Jesus were never designed for all times and circumstances, but were limited in their application. I am quite aware that there are many among the heterodox, as well as the orthodox, who do not allow this construction to be put upon the teachings of Jesus; but I hold it to be necessary and indispensable, for several reasons:

First. Because we could not learn from the teachings or example of Jesus what were the duties of human brotherhood, unless this rule be observed.

Second. This rule is one of the keys of Scripture, and without it the New Testament, and even the Old, are but a mass of contradictions.

Third. It is the only key that can ever free us from the discrepancy of popular theology and the ever-dubious and vacillating Bible theology of modern Spiritualists. As modern Spiritualists generally admit that Jesus was at least *one* of the best specimens of humanity, it is all-important that we should know how to construe his teachings and follow his example, in order that we rightly discharge our obligations to the brotherhood.

Suppose, by way of experiment, that we dispense with this rule, and make all his teachings as applicable to us as to his immediate followers, and see where we shall land:

First, then, let it be proclaimed that we, Spiritualists, hold ourselves in readiness not only to lend to anybody, but also give double the quantity of money or goods that shall be asked for, or taken by, any rowdy or vagabond that comes along.

Second, Jesus taught the observance of all the ordinances now observed in our churches, and in case of being healed of certain diseases, required the patient to perform a tedious sacrificial rite, the directions for which occupies thirty verses of the fourteenth chapter of Leviticus.

But this is not all: Jesus also taught his disciples that in matters of worship they must submit to the directions of the Jewish priesthood, and strictly observe all the Jewish rites and ceremonies, as explained by the Scribes and Pharisees; while on the other hand, the Apostle Paul declares to the Galatian Church that submission to circumcision, or even the observance of a holy day, was presumptive evidence of having fallen from grace. Here we have a specimen of the many flat contradictions which must continually blockade the Biblical student—ever deprive us of the full benefit of the teachings and experience of the ancient seers as respects the duties of brotherhood, unless we lean upon the uses of the rules of limitation. But I may be asked, "What are those rules?" My answer is, that an earnest and diligent insight into Biblical teaching is a necessary prerequisite to their right understanding and use. The transitional periods in the history of the Church must be distinctly seen, and the allegoric and symbolic methods of the ancient seers clearly understood, else these rules of limitation are unavailable.

MR. COLES: We are not to be discouraged because our practice limps behind our doctrine or ideal. One hundred years ago, Republicanism in this country was purely metaphysical. It was simply a subject to discuss and speculate upon. So with respect to this matter of brotherhood; though we may not have realized it in practical life, we know that all we have realized has first to be talked about and thoroughly discussed. Brotherhood is not a simple idea; it does not consist merely of love, which in itself, is complex; it is a product of all the virtues. Love needs to be combined with justice; sympathy requires the guidance of reason, etc.

He agrees with Hallock that it is a blunder to improve upon the laws of God. With respect to land distribution and cognate reforms, we must remember that it is difficult to be just where injustice is the fashion. We have many silly ideas of justice and gentility which must await the growth of reason to remove. In her eye, your worker is the true nobleman; whereas to this hour the idler has usurped the title, and our "better laws" than God's, have enabled him to hold it, and the trick is as patent as Dexter's hats. A makes a shovel blade, and B makes a handle to it. They estimate the money-value of their combined product, we will say, at fifty cents. C buys it, and then sells it to D for one dollar. By this legal and highly honorable transaction, C gets rich, but the brotherhood does not. It is the one man, and not the many, who is blessed by that sort of commerce. Here is another high-minded practice fully endorsed by Church and State. A, who has, perhaps, forgotten how a barrel of flour looks, agrees to sell B, who is in the same state of blissful unconsciousness, five hundred barrels, to be delivered at a future specified time. When that time arrives, what transpires has nothing whatever to do with a supply of bread. A has no concern with that vulgar matter. Being a gentleman and a Christian, he has simply to pocket the difference between the current price of the article on the day of its hypothetical delivery, and that at which, with all the gravity of a genuine producer, he agreed to sell it, in case that difference is in his favor; or hand it over to B, if it is not. In the mean time, as between these two

respectable pillars of our Church and State, a barrel of "double extra-superfine Genesee flour," except in their most respectable and well-provided kitchen pantries, is the wildest myth. And this is called "commerce." Evangelical clergymen visit the "Exchange," where this sort of commerce flourishes, and write articles of complimentary wonder at the profound wisdom of the Board of Brokers, and the holy quiet and church-like gravity with which the mighty interests of civilization, that is to say, of money-making, are protected, and the national resources (in paper) are developed. "At one nod" says an enthusiastic Evangelical, "at one nod" from the presiding deity of that temple, by way of answer to the solemn wink of a complacent worshiper from his "sacred desk," *fifty thousand dollars* change hands! Whether or not the world is made fifty thousand times better, or as many times worse, by that modern miracle, the Reverend gentleman does not inform us. He thinks gold has not added to the real wealth or happiness of mankind.

MR. IXXIS: We appear to be discussing political economy rather than a spiritual reality. Political economy belongs to the quackery of expedients; it rests upon no spiritual truth; and, as was said of the man who uses the sword, if we depend upon expedients, we shall suffer by expedients. But the more spiritual our ideas, the more easily we shall get on. Dr. Gould complains of the charge of deserting Jesus, but what are we to make of his statement? Now let us see what would come of living up to the transcendentalism of that greatest of men. Suppose I were to give my cloak to him who takes my coat; in that divine forgiveness so pre-eminent in the life of Jesus, which prompts the act, do I not gain a wealth of spiritual strength, between which and the accumulated haberdashery of all merchant-tailordom, there is no ratio whatever? Suppose with my coat, if need be, I give my natural life; what then? Do I not gain eternal life? This is the simple truth, and it would be patent to everybody were we not confounded by a net-work of expediency.

R. T. HALLOCK.

LETTER FROM A CLERGYMAN.

MULBERRY, LINCOLN COUNTY, TENN., June 30, 1859.

MR. CHARLES PARTRIDGE: As you doubtless have subscribers to the TELEGRAPH AND PREACHER from almost every point of the compass in this country, and are, as I suppose, in regular receipt of communications from individuals representing the state of the public mind in regard to "Spiritualism" and the great central law of the universe, "Progressive Development," and as I am, so far as I know, the only subscriber from this section, I have thought it not amiss to send you a few words of friendly greeting. Years gone by, when I resided in F., I used to read the SPIRITUAL TELEGRAPH as published by "Partridge & Brittan," which I procured from a subscriber friend—W., Esq., of that place. Since then, and for some years after my removal to this place, I received no tidings from the paper, until recently you were induced (from some cause unknown to me, for I had no idea you knew that there was such an individual as myself) to send me a number of the paper in its present form and title. I at once determined upon becoming a subscriber myself, and also of procuring a club; but in this latter I failed.

MR. O. S. FOWLER in his work on "Religion," published in 1846, was the instrumental cause of my mind being directed to the train of thought that resulted in my present views on "Spiritualism" and kindred subjects. In the work referred to, on page 103, we find the following paragraph:

"If we were sufficiently spiritualized, we might hold converse with Spirits of our departed friends, with angels, and with God! I believe they might become our guardian angels, to tell us all what we should do, and what to avoid. I believe we might talk with them as did Abraham, Moses and the prophets; and when our friends die, we need not be separated from them, though we live and they are dead. They are in a state more exalted than ours; but, if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torch-light by which we could guide our erring footsteps into the paths of success, of holiness, of happiness."

At the time I first perused this work, I was a minister of the Methodist persuasion; but now my public labors are in the capacity of a Universalist clergymen, endeavoring to establish both from reason and revelation the great central doctrine of that denomination of Christians, the "ultimate holiness and happiness of all mankind." In addition to this, you may regard me as a Spiritual Progressionist, and I will add, that I am fully persuaded that the strongest argument that can be adduced from any source in favor of man's immortality is that from Spiritualism; and the most conclusive in favor of the *ultimate* holiness and happiness of all men, is to be derived from the doctrine of human progress. With my best wishes for your health and happiness, and for the noble enterprise in which you are engaged, I subscribe myself yours for humanity.

W. P. NEED.

Rev. Henry Ward Beecher's Sunday evening Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, JULY 17, 1859.

"And that ye study to be quiet, and do your own business, and to work with your own hands as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 THESSALONIANS 4: 11, 12.

When the apostle Paul speaks of Christ and of spiritual and of heavenly things, he mounts up with such greatness and grandeur of conception that one would suppose, looking only at such passages in the New Testament, that here alone the apostle's mind dwelt; but when he speaks of common duty and the homely moralities of everyday life, it is with such spirituality, with such knowledge, with such minute accuracy, and withal, so comprehensively and so wisely, that one would think only the practical elements could dwell before his contemplation. But the union of both gives perfection to his teachings; the highest spiritual conceptions—the most glorious and most extensive views of God and his government, and the most searching, simple, honest and truthful expositions of detailed duty; for he bases good morals upon the highest principles, and he requires the holding of the highest principles, and evinces their truthfulness by invariable good morals. He is great in the development of principles, and admirable in detailing them for practical duties.

Thus the Gospel flows through the Epistle as a stream flows through a level meadow, having a distinct channel by itself, but on either bank rearing up and nourishing such fruits, and grasses, and plants of various colors, and radiant flowers, that when you can not see the stream itself, you may know where it runs by what it produces.

In this passage we find an eminent instance of the strong practical morals of the New Testament, and of the homely and most sagaciously useful method which Paul employed in teaching his disciples. Three things are enjoined—quiet, occupation and work! I will try not to detain you long amid the discomforts of the evening, but endeavor to make a few suggestions, rather than elaborate expositions, on each of these three qualities, as they stand related to your Christian life and disposition.

And *first*, Quiet. The quality here commended is the opposite of all boastful, irritating, obstreperous, vociferous conduct. It is a Christian duty to be quiet; quiet is opposed to pugnacity and to a real fighting disposition. I need scarcely say to you how honorable it is to be brave for a principle, and how unmanly and unchristian it is to be brave merely from an animal trait. It is the command of the apostle, and the spirit of the whole Gospel that, excepting in a case of great emergency, our spirit should be one of quietness as opposed to pugnacity.

Quiet, also, as opposed to quarrelsome, is here enjoined—the spirit of irritation—the spirit, especially of all such ways of carrying one's tongue as makes it an occasion of disquiet to all that are within its reach. For the throwing around of the lash is not half so smartsome to those that are hit as this fine carriage of the tongue in all quarrelsome people. It is not merely "a weakness;" it is not, as some over-charitable persons say, "their way;" it is a state of conduct which is an immorality, and is one evidence of the want of piety. It is quiet as opposed to brawling, whether of good temper or of bad temper: as opposed to all loud, boastful, exhibitory speaking in man or woman, everything that disturbs the tranquillity of domestic life—quiet as opposed to petulance, to scolding and all sorts of vexations.

Thus far the negatives; now in its positive form, quiet is to have a mind so held and filled by good dispositions, that it is restful, contented, serene, radiant, happy. It is not merely the opposition of these ugly qualities; it is the positive possession of these amiable and love-breeding truths.

We are commanded to study to be quiet; it is not to be left to chance, to moods of health and accidents of disposition; it is a thing to be sought after, an object of deliberate study; all painstaking and endeavor are to be used for the sake of being quiet; and we all know that in many of the exigencies of life, no man will be quiet except on the result of the most assiduous study. We are to study whether the difficulty lies in our own disposition, and then there is to be constant thought, forethought and arrangement, so that the infelicities of our temper and nature shall not break out in disturbing forms, nor exist without breaking out; we are to study how to hold them in peace and good conduct in all the difficulties and in the most provoking circumstances that surround us. We are not to spend our time in bemoaning our ill luck, but we are to study how to use those circumstances, when God has by his providence placed us so that we can be quiet.

A great many persons seem to study the reverse of this; they seem to feel that by arousing indignation and by outspreading themselves, they can in some way atone for their circumstances. It is a Christian disposition, even under the most provoking circumstances, to be quiet. If, when trouble surrounds us, we have not moral coolness, we are, nevertheless, to study for this disposition of sweetness, serenity, temperance, moderation, gentleness, quietness.

The second thing is *occupation*. The meaning of this word is explained in Paul's second letter to this same church. He says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." What a time there would be in New York if this should be enforced now! "For we bear," he says, "that there are some which walk among you disorderly, working not at all, but are busy-bodies." An exquisite gradation; they are busy always—"busy-bodies," but they never work. There is nothing, I suppose, more busy in sultry summer days than flies are, and what a world of trouble they take to report their activities, buzzing and flying everywhere, and what is there on earth ever effects so little? Many people are like them; they are exceedingly busy, but they do nothing. Paul says he heard there were some among them, and he might hear the same thing in our time in reference to those among our churches. "Now them," he says, "that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." How many men do eat their own bread?

Every Christian man is bound to have a regular and appropriate occupation. What it shall be must be determined in every case differently—by circumstances, by men's dispositions, and by their places in life. But an occupation, as a general rule, is indispensable to good conduct, and to good morals and good religion. A regular occupation, in the first place, is an element of health—activity both of mind and body are positively wholesome. A house without an occupant wastes sooner than in any other way, for the worst possible tenant is no tenant at all. A machine that is laid up rusts away and is destroyed faster than if it was in constant use. God has made both mind and body to be healthy by using, by appropriate activity. There are thousands of sick persons in the world who would not be sick if they only had been fortunate enough to be obliged to work. There are thousands of valetudinarians who are forever "indisposed" be-

cause they are forever indisposed to do anything; and the best doctor that could be sent to them would be bankruptcy, by which they would be driven out to take care of themselves, and be obliged to work for their bread like the laboring man, whose "misfortune" it is to be obliged to work till he is healthy and happy. There are thousands of rich people who pension armies of nurses and physicians, simply because they are without an occupation.

No man without industry and without habitual occupation, has any right to expect either health or happiness. Too much, and no occupation at all, come to about the same thing—extremes meet.

Secondly. Occupation is indispensable to happiness as well as to health, for happiness lies not in extraordinary things rarely occurring, but in the simple exercises of the faculties of the body in right and normal ways; for God made soul and body so affluently, that a healthy man can be happy enough in the normal use of his body in the simplest way. We do not need to bring together a strange and rare conjunction of circumstances that shall conduce to the happiness of man. Breathing is a luxury to a man in perfect health; mere motion is joy. Children!—what could be happier, in the mere buoyancy and frolic of childhood! Mere animal existence, when the body goes with sweet juices, with uncorrupted organs, the health contained in the activity of life and of manhood—it itself ministers to a man contentment and happiness in no mean measure. And it is with the soul more true—with the emotional nature, with the affections, the social and moral affections of the whole man. After all, a man can be content by being abundantly supplied with those satisfactions that minister content merely by the simple existence of the faculties of their activity. Where, then, a man has an occupation that draws out his powers, simple *being* becomes a satisfaction to him.

Again: our faculties are so active that they will overflow, and if they have no occupation they will deluge us; for, like a spring of overflowing water, you cannot stop them up. If you give them no channel, they will make marsh and morass; but if you give them a proper channel, they will make fruitful streams, which carry with them verdure and beauty. So every man should have a legitimate occupation, that shall give him industry and the motives for it, day by day, his life through. A French philosopher professed to comprise our whole being in three things. The first was occupation, the second was occupation, and the third was occupation! And there was a great deal of wisdom in that, more than we expect to find in a philosopher, for that word usually meant to imply a singular man who don't know anything. Occupation is a thing that of itself is a wonderful element of happiness.

It is also indispensable to good morals and religious health. For in my own experience I have found that a multitude of religious difficulties would have never occurred if persons were healthy and had some legitimate engrossing occupation, instead of examining their evidences. It is not wholesome for a man to think too much about himself; neither to his modesty, nor to his grace, nor to his health is it wholesome. A man's business is to *live and act*, and not to ponder over the things he is doing or ought to do; and when men have nothing to occupy themselves, and especially where there is a nervous temperament, and men are perpetually devising either some scheme of thought, or applying their thoughts to themselves morning, noon and night, they are in a continual state of disquiet, because they have nothing to do but to measure, measure, measure themselves! As these states fluctuate they will have morbid conditions of body, which reacting, produce morbid conditions of mind, and they feel all manner of temptations of the Devil. Now I believe in temptation by evil Spirits; that there are such things, and that they are to be watched against; but I don't believe that one out of ten of those temptations that people ascribe to the Devil, belong to him at all—they belong to themselves, and to nobody else. To a want of occupation belong all manner of evil desires and fancies and corrupt imaginations.

Occupation will go far likewise toward the restraint and cure of all gross and animal lusts. When the salacious devil enters a man, let him put spurs to his industry and work for his life; make the Devil pant to keep up with you, and you will run him off his feet, and he will be glad enough to let you alone. Simple food, hard and tiresome work, absorbing occupation and plenty of cold bathing—that will withstand and control a vast amount of evil inclination. Man is to study for these things, and then when you have used all these means, you may pray. But to set yourself to pray, and then go and gorge yourself with stimulating foods and drinks, and not in any way to avail yourself of the proper means, is to mock God and cheat your own soul. Take care of yourself first, and then pray afterward. There is nothing better than occupation, and you will find that you can work the Devil down a hundred times when you can wrestle him down once. The Devil don't like work; he is lazy, and that is the reason he likes lazy people.

Occupation is good likewise for the disposition, moods, as they are called, of your abstraction, dissatisfaction and discontent, arising because men have nothing to do, in thousands of instances where they would not arise if there were wholesome and engrossing occupation.

I would say, then, *first*—let no man count it a misfortune that he is obliged to be busy; whether he were born to it, or whether what people call "untoward circumstances" have forced upon him the necessity of earning a livelihood by vigilant and constant industry. Regard that as one of your fortunate circumstances. If a man loves to work, so that he can say honestly, as I can, that he had rather work than play—that his appointed business is sweeter to him than anything he can think of in life, all the fortunes on earth are nothing to that man in comparison with having so much to do; with being perpetually active, having activity that makes him laugh every moment when he is at work, because he loves to do it so well. It is the greatest blessing man can have in the way of providential gifts: with good health, good common sense, good work and plenty of it, is not that man a saint? He is an earthly saint, and he will be a heavenly one if he holds out to the end. If you are wisely active, and count it a blessing, it will prove a blessing to you.

Let no man aspire, *secondly*, to a place where he shall complete his happiness and prosperity in this world, so that he shall have nothing to do. God so tempers affairs that when old age comes on and habits are established, God gradually takes away from man both the capacity and the necessity for work, at a time of life when he can bear such a state; but in the bustle of life and in all the prime of life clear down to the beginning of decrepitude, men have no right to retire from such engrossing occupation as shall control their thoughts and make industry necessary to their whole nature. Yet how many are there who put this bright vision before them? Entering life, they say, "I am now 21; if I am industrious and successful in my business, by the time I am 40 I shall have amassed all I want; then I shall retire." This is just about as wise as if a ship, after having made several successful voyages across the ocean, should say, "One or two more voyages, captain, and then you must lay me up;" and when it is laid up, the summer rains beat upon it and the winter snows cover it; the planks shrink and crack, the rigging is rotten, by-and-by spar after spar falls, until at last the ship that never was fit for anything on the land is unfit for the sea, and lies there a miserable wreck of a hulk.

All along the shores of life I see men in middle life lay themselves up—and there they lie shrinking and cracking, good for nothing on sea or

on land. Now if anybody wants to retire—*die!* That is the best kind of retiring. There is no place in this world for lazy men, for do-nothings. God has made the life to be wrought out; he has made men to be active—to work out their life; he has given work to every man: and that man who sneaks out and leaves his work to be done by others, is void of self-respect—he is not a man, a homunculus rather. Yet how many men are there who set up for themselves this ignoble end and ambition? Work, work, as long as there is warmth in your palm, as long as there is fire in your brain! Work; and work unto the gate of Death, standing perpendicular!

Thirdly. No person should bring up children without a regular and engrossing occupation. I believe in that old Jewish proverb which says "Every man who brings up a child without a trade, brings him up to steal." Don't undertake to bring up your children of necessity to be moth upon society. Yet how many men are there who know perfectly well that they got all their hardihood and their manhood by the necessity which was put upon them in their earlier years; they know how they got up those muscles of iron and bones of brawn; and yet the moment they have attained movement by this drill, with a great foolishness they turn around and say, "My children shall never go through with such cares as I have gone through with"—no, and they will never get such manhood as you have. You worked in the highway where God marshals men; but you are going to send your children around some other way, where God never permitted men to go.

How many, many instances do we find of great, stalwart men who have miserable puny children? In their offspring God punishes them for the sin of parental indulgence. If you are strong and rich, never say in respect to your children, "They shall not fare as I fared." If you are kind, make them fare just as you fared; tell them they must depend on themselves; tell them they will have to hew their own way in life. To inherit prosperity is a thing to be tolerated, if you cannot help it; but to achieve prosperity is a thing to make you proud. While I feel that I would not scorn parental name and heritage and title in a land where title is regular; yet were I the son of the proudest noble, and myself become titular noble. I should feel that what I could make, my own name, would be more honorable than one descended from a long line of ancestors.

The last quality we are exhorted to, is *work*. You will notice that he says, "And that ye study to be quiet, and to do your own business;" and that there should be no mistake about it, he says, "and to work;" and that it might not be taken to mean hard work, or any other kind of mis-named work, he farther says, "with your own hands, as we commanded you." Achieve every day your own prosperity. I shall not be under the necessity to-night of showing how necessary it is to the health of the body that there should be real work; the times are happily changing; we are coming back upon a great reaction from a time of physical infirmity, and I think we shall see it developed more and more, and have from this time on a manlier idea in respect to real muscular development—bone development. Men have despised the body too much, but after all, when God made the body, he knew what he was about; when he put the mind into it, it was not that the mind should despise the body, any more than the body should despise the mind; the health of one depends upon the health of the other.

There is no occupation that man can follow, that should not be interlaced with a real drill of bone and muscle; and where I see a man who works with his hands and then thinks, I am apt to think that presumptively the man will be a sound thinker; but a spare man, a pale man, with no stomach and no body, but a vast brain, he may be a good thinker, a logical thinker, an ingenious thinker, but he is a spider; he weaves webs and catches insects. Such thinkers are not safe to follow; these are the thinkers who have woven our thin systems of government, and who have made the most mischief by substituting their speculative systems for strong and hearty morals. The New Testament knows nothing about speculative systems; two things are in it, and only two: God as a solid, living reality, and good conduct—that is the top and bottom. Christian experience should stand upon the firmest basis of excellence. It is a part of Christian duty to appear healthy, to appear strong, and there is no one thing becoming manhood that is not becoming any manhood, because it is becoming in Jesus Christ.

Again: the claims of *mere* spirituality are no excuse for a want of diligence, industry, and domestic excellence. A great many persons are good for nothing at home, but they think they make a kind of compensation for their excellence in their emotive states of mind; they are not safe persons. The Christian is a symmetrical unity, and all things should be in proportional development, and certainly no man should suppose that the quiet duties of home, attention to one's occupation, and the minutest things of life, and the development and physical excellencies—no man should suppose that any or all of these things can be excused by excessive devotion to all manner of spiritual development.

I love to see a strong man, and hear his voice in prayer. I like to hear a healthy man sing songs—a man who is a strong worker, a strong thinker, a man inside and out. I love to see the union of the spiritual and the physical. But these thin, lath men—these long-drawn-out men, who have no industry, no work, no *life* at home—I never love to hear them sing, nor pray, nor think, nor talk. These spiritual do-nothings, these spiritual busy-bodies, these religious flies, going about in to every house, in at every window—buzz, buzz, buzz—in at every chamber and every apartment—these miserable insects of devotion are good for nothing at home, neither as parents or children; they are good for nothing, because they say they are serving God. They are of summer life, and when the autumn comes, and all the other insects go, they go too, and nobody cares for their going. They were of no benefit, and their release is our release. They were nothing but mere spiritualism—no benevolence, no philanthropy, nothing but mere pretensions to religion.

The homely, common duties of life are neither despicable, nor are they to suffer in comparison with the more open and so-called honorable duties of public service. I mean to say that however excellent and honorable these public duties may be, no man can afford to despise and leave behind those duties which are to be performed in humbler spheres; but as a man feels that God appoints his place in life, so his duties are God-appointed—all the daily duties of diligence and industry. No man can afford to be disconcerted at those little things of life. You think if you could only wind up your affairs and be at ease then you could become a Christian; but God put you into this embarrassment, and into this trouble with your affairs in order that you might become a Christian. You think if you could only attain to such a degree of release from these troubles you could become a Christian. But no; unless you can become a Christian in the midst of these embarrassments in which you stand, you will not become one when you get out of them. You think if you could get this yoke off your back, then you could be a Christian. But no; no man can be a Christian unless he can be one right where God has put him. Then God says, there is where you are to stand and be brave in the world.

That is not a brave soldier who is brave only when he has looked around the field and selected his own spot to be brave in; some spot on the hill-top where he is in sight of the general; but that is the brave soldier who does his duty in the place assigned him, and wherever he sees the enemy hits them.

All those imaginings and aspirations, all those vague ambitions which incline you to think you are developing a religious character, instead of your own imaginary schemes, all of them are a delusion. You are to develop yourself by what are called plain homely moralities. Look at all affairs as God-appointed, as having an office for you. You need not go to the church to find a sacred place; wherever a man lives is sacred; there is a Church, an altar, a sanctuary for him. Whatever you have to do, if you do it with your might and do it unto God, so that the humblest thing, even sensual things; so that whether you eat or whether you drink you shall do it to the glory of God, you will find your whole life is long drawn out in appropriate harmony. Go on to the end; and from the other side He shall reveal it as well ordered and dictated in usefulness.

11 KANSAS AND PROGRESS.

The following letter from Mr. John O. Wattles, of Kansas, seems to have met with hard usage on the way, inasmuch as the date is entirely, and several words partly, obliterated, apparently by acid, which has in several places eaten through the paper. Perhaps some Spirit from that *warm climate* spoken of has breathed upon it to prevent friend Wattles' suggestion from getting before the public; but what remains legible we give as follows:

MONEKA, LINN CO., KANSAS.

FRIEND PARTRIDGE: While at the East, it was currently reported that friend Tippie and family had gone to Pike's Peak. I am happy to inform you, that on my return I found them still here, and he and his family have taken claims in this county, and near here. They seem much pleased with the country, and it is likely that they will settle here and begin the great spiritual movement of the age. Let us hope that man's social redemption is nigh.

Kansas is still open at the top, and if the right kind of emigration continues to come, it will be kept open. Some sectarian politicians, or political sectarians, talk of thatching it. I have heard talk of thatching—that other place, you know—where the thermometer don't get below 160, and I thought I would stand by and look on. But when they come to talk of thatching *Kansas*, I don't feel so easy. We want the sun-light from up there, and we want free access to our Spirit friends, and we want to look up into the face of our good Father, and we don't want the showers of Divine Love to be carried off from our world by any such thatching. And even if it should rain "forty days and forty nights," and bury the ungodly world in one great sea of Love, and drown out the remnants of old sin, still we say let it come No thatching here.

But then how are we to prevent it? I answer, by the settlement of a few good spiritual families here and there over the territory—a few men and women who commune and walk with God—those who come not to fight but to live—upright, godly, Bible, spiritual-minded men and women, who, learning the past, profit by it; knowing the present, learn from it; and seeing the future, live for it.

The soil here is fertile, the climate favorable, and the people progressive. Could you convince a few hundred of your readers that they would be doing the best thing for themselves, for their families, and for coming generations, that it was possible for them to do, to come out here and settle and build up a higher order of society, you would do Humanity a great favor.

The future is pregnant with great events; great thoughts are on their way to the world; good Spirits are even now bending over us—a great soul is seeking an incarnation. But a suitable organization can not be found; excessive toil, unwholesome diet, debasing thoughts, (all infractions of natural laws) forbid the formation of such organization; and while the present state of things continues, the impossibility will continue. Exalted parentage is impossible while all the laws of our being are violated, and without it the age waits in vain for the incarnation of the great Thought-director of the age.

Kansas now, all things considered, offers the most favorable conditions for the progressive and the hopeful of any country within the temperate zone.

Let them come as individuals, families, communities or neighborhoods; take it rough for a few years, and then better through life, and then send blessings all along down the ages.

A few Lecturers would find a good field of labor here. Public sentiment is not yet fossilized. A very few, passing about with their heads in the heavens, would prevent "that thatching."

As ever, for God and humanity, JOHN O. WATTLES.



'LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND.'

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, JULY 23, 1859.

MRS. COAN IN QUESTION.

Yes, Mr. Clark, "This paper is hospitable to every respectful utterance, *pro* and *con*," and we cheerfully publish, for your benefit, your letter and the paragraph you inclose, taken from the *Cattaraugus Freeman*. But, unfortunately for you, the paragraph is untrue. Spiritualism has sustained no loss, neither has Mrs. Coan been detected in making the raps; neither did any medium leave Boston because Bly was there, as has been alleged; neither is any medium afraid to meet Bly or any other skeptic or enemy of Spiritualism; to meet such is and has been their business during their mediumship. But you need not feel mortified for being sold by the skeptical and unfriendly press, for this is their trade as long as it pays; and as Dr. Hallock, one of our good Spiritualists, says, "It is better to be deceived and sold three times each day than to lose all confidence in the integrity of the people and press;" for what would the latter be if we should?

Suppose Bly did move a table more violently, or rap louder, than the Spirits did through Mrs. Coan, what of it, Mr. Clark? I have been to mediums when I neither saw a table move nor heard a rap; and what of that? Why don't the mediums always make the raps if they are accustomed to do it, and can not be detected? It is well known that Mrs. Coan, or some intelligence through her, has often selected the right one from great numbers of paper pellets, on which were written the name, age, time of death, disease, place of birth, etc., etc., of the Spirits, and spelled out the name without opening or looking at it. If she does these things, why did she not do them before the Boston audience? Why did she suffer herself to be outdone (if she was outdone)? Suppose all public exhibitions henceforth should fail, what of it, Mr. Clark? It would oblige those who wish to investigate to go to the proper source, would it not? Suppose that Spirits rap, tip tables, and communicate new truths in *private* circles, and do not choose to do these things at public exhibitions, would it not be equally true that they did them at the private circles?

Possibly, Mrs. Coan, under the excitement, may have said something that skeptics have made a handle of; but what of this? Suppose she should deny even that Spirits communicated with mortals, would that make any difference if they *do*? Fortunately, modern Spiritualism does not rest on the mediumship, observation or testimony of one or a few thousand persons. Real friends, pretentious friends, and open, abusive enemies, may rest assured that Spirits communicate, and that no number of "Peters" who deny publicly what they know, and privately confess, to be true, and no Judases who are for sale themselves, or will sell the truth to the highest bidder, can ever disturb the facts and the testimony already before the world.

It would be almost, if not quite, a miracle if some of the numerous mediums should not be misled, and induced to deny the truth, and to abandon virtue. What Christian denomination or association, numbering anything like the number of the Spiritualists, has not been troubled with backsliders? But does the fact that some turn back from their professions, impeach the truth or the virtue of the steadfast members of the body to which they belong? When Peter denied, the cock crew; when mediums are supposed to fall, men crow. The cock crew in vindication of God's truth; men crow over the apostacy of their fellow-mortals from truth and virtue.

ALLEGANY, N. Y., May 16, 1859.

To THE EDITOR OF THE SPIRITUAL TELEGRAPH.

SIR:—As your paper professes to be "not sectarian," but "hospitable" to every "respectful utterance, *pro* and *con*," please give insertion to the following item from the *Cattaraugus Freeman*. Who is better qualified to expose a humbug,

and to testify against it, than an adept in it? Let us hear the truth on both sides, and may the truth prevail. Yours, respectfully,

S. D. CLARKE.

Spiritualism has sustained another heavy loss, in the detection of Ada Coan, the rapping and writing test medium. This occurred at an exhibition in the Melodeon, Boston, on Monday evening. A test being had between herself and Bly, the detective medium, in which he performed every trick—rappling, jumping the table, and reading names on sealed ballots—better than she could herself. Mrs. Coan re-appeared on the stage, and stated that in her opinion, nine-tenths of the so-called 'spiritual manifestations' were utter and shameless impostures."

REV. JOHN PIRREPONT AT DODWORTH'S.

Mr. Pierrepont lectured before the Spiritualists at Dodworth's Academy on Sunday, morning and evening, July 10th. He commenced by saying he had intended to lecture on the Whence? of Modern Mysteries in the morning, and the Wherefore? in the evening; but as the wisdom of the French Academy of Science as to the Whence? of Modern Mysteries has just reached us, he felt called upon to read their article, which had been translated from one of their journals and published in the New York Tribune of Saturday morning, the 9th inst.

"By the 'Whence?' of the mysteries," said the preacher, "I mean the question, how do they occur? For example: How do the lilies grow? how do they diffuse their perfume? how are they produced? how do I lift my arm? These are insolvable mysteries. In other words, what is the reason or efficient cause of these phenomena? This may explain to you the sense of the question with which I shall occupy your attention this morning. What causes the raps, tippings and moving of ponderable objects, and the intelligence which they are made to impart?" To this point he sarcastically said he was glad to be able to give the results and conclusions of venerable scientific associations which are not supposed to be liable to delusion, and he would read the report by M. Jobert de Lamballe to the French Academy of Science.

As he said this, the large and intelligent audience seemed to change their countenances, and say to themselves, "Have we to be bored with that nonsense?" But the preacher, reading the article, made it quite endurable by his lively criticisms.

[We have concluded to put this nonsensical report of the French Academy of Science fully on record, that it may be seen how far beneath criticism our modern "savans" can descend. It will be found on page 146, this issue.]

Mr. Pierrepont said he had himself witnessed, within three weeks, at two different times, most mysterious and sublime performances on a piano—once at Buffalo and once at Black Rock. In each case the piano was turned with keys to the wall, and packed close against it, the lid being slightly raised. The medium was a lady who knew not how to play the piano. She stood with her back to the back of the piano, while most sublime music was produced. At the close of the second piece, the company were so elated that they rather involuntarily clapped their hands, and Mr. P. said to the Spirit, "You can't beat that." "Yes, I can," said the Spirit; and another piece was performed which, appeared to be more difficult and grand than the others, and all acknowledged the superiority in its performance.

"Again," said the preacher, "I have, within three weeks, been present at a circle where a large, heavy dining-table was used, on which was a cloth. Under the table a speaking-trumpet and large bell were placed. It was in daylight, with shutters closed, yet it was light enough to read. He asked various questions which were answered by ringing and thumping the bell. The speaking-trumpet was put up between my legs, nearly or quite to my mouth. The handle of the bell was handed to me in a similar manner; I took hold of it, and could feel the pulling force and oscillating motion of the Spirit. Finally, it let go, and afterward took it from me." Mr. Pierrepont held a long conversation with the Spirit, in the course of which the Spirit promised to be with him often. Mr. Pierrepont asked if the Spirit would keep him out of bad scrapes; the Spirit answered, "I will try." "Well," said Mr. P., "if I do get into a scrape, you won't expose me, will you?" The Spirit said, "Yes, I will." He would like to have the French savans say whether they think the muscles in the shin of a person can do and say all these things?

Mr. P. insisted that the spiritual phenomena can not be disproved without overturning all science and all history of spiritual things, and especially the Bible. He said we have more and better authenticated facts, ten to one, in support of modern spiritual manifestations, than there are extant in favor of the Bible.

We must have an adequate cause for the spiritual manifestations. Science determines that matter is at rest, and Spirit only is active; then these phenomena must be ascribed to Spirit-power. Now, since it does not require Infinite power to produce them, we can not rationally ascribe their cause to such a power immediately. And as finite power is adequate to the production of the phenomena, we are bound to refer them to it as their cause. We know of no other finite Spirits than those of men, and these use agents to produce all their manifestations. This consideration, together with their similarity to the manifestations of human beings, makes it conclusive that the phenomena are produced by Spirits. And thus do we solve the Modern Mysteries as to their cause.

[At the conclusion of the reading and criticism of the French article, and of the discourse, Dr. Hallock remarked that it ought to be said in this connection, that the French government were not satisfied with the explanation of the Academy of Science, and had recently ordered certain prominent intellectual men, whose minds have been exercised somewhat on the subject, to make a digest of the facts of Spiritualism, and present the same to the government within two years, and that commissions had already been received in this country for contributions to the object.]

EVENING DISCOURSE.

In the evening, Mr. P. spoke chiefly as to the Wherefore? or use of Spiritualism. He commenced by saying that spiritual facts, like all other facts, appeal to man's senses, on which senses all science and history rest. Men now, as in olden times, are expecting that if Spirits do manifest themselves, they will say or do some very wonderful things; and perhaps, said he, they have manifested some such wonders. It was at the time thought to be a very insignificant and unpropitious affair that the child of Bethlehem was born in a manger! When Franklin was experimenting with his kite, somebody came along and abruptly asked him, "What are you doing there?" Franklin, perceiving the man's inability to comprehend the probable uses of his experiment, gave him a light answer to turn him off. Franklin probably could not have then told what the uses of his experiment might be; but, said the preacher, we are bound to believe that every fact has a use, though it may not be incumbent on a seeker after truth to declare the use of a thing while he is experimenting to ascertain it.

Some of the uses of modern spiritual intercourse are declared through the healing of the sick by the laying on of mediative hands, and also by prescribing antidotes for diseases. A case of this kind he had personally experienced, having, while in New York, received the benefits of a prescription given by the Spirit of his old physician, the medium, at the time being in Massachusetts. An acquaintance, in Boston, had an important law-suit; he employed eminent counsel, but for greater certainty he applied, through a medium, to the Spirit of his old lawyer, Daniel Webster. The Spirit gave advice contrary to that of his earthly counsel, and he took the advise of the Spirit, and the result was that he recovered \$8,000, which he probably would not have recovered by the other process.

Again, said Mr. Pierrepont, I have recently been West, and was informed from first hands, that a man engaged in a large enterprise was suddenly called abroad; he expected to be home before a certain day, when an important advertisement must appear in the newspaper, or else a large amount of property would be jeopardized. On his return home, two accidents occurred which rendered it impossible for him to get home in time, or to get to a telegraph station through which to give direction. He was in great distress about the affair; but the night previous to the day when it was necessary that the publication should be made, a medium for Spirit communication, being at his house, was influenced during the evening to go to his desk and fumble over many papers; she was then impelled to go to his wardrobe and overhaul his clothes, until she found a certain paper, which the Spirit said must be published in the newspaper the next morning. The village editor was sent

for, and made acquainted with the facts, and they determined to run the risk of publishing the notice, and did so. The next day the man returned in great distress of mind about the matter, and first inquired if such a person had been there, and had that notice published. He was answered No; but the wife handed him the newspaper with the notice published, and narrated to him the facts, the joy caused by which quite overcame him, as he supposed it had saved him some \$200,000 worth of property.

The preacher thought that most men might be able to conceive of Spiritualism as a use, if they could not conceive any use in healing the sick, admonishing persons of danger, or counseling them against immoralities.

It has hitherto been thought that heaven and our Spirit-friends were in some far-off place; he thought it would be of some use to have it demonstrated that they are quite near to us, and that our Spirit-friends can see and converse with us. Some may think that this is of no consequence, but he thought it of great use, as it often inspires the soul with high purposes, and restrains from evil.

The preacher maintained that all truth was elevating. Paul said that men were depraved through ignorance; he was aware that knowledge might be used for base purposes, but knowledge in its legitimate influence is elevating. One great good of Spiritualism is, that it disenthralls men from superstitions, and the mere letter of the Bible. The Spirit giveth life, but men who are confined to the letter, become bound to a narrow creed which shuts out light and knowledge.

These phenomena are not, said the preacher, a nine-day wonder, but are the outgrowth of eternal truths. They open a new and elevating sphere of thought, and inspire men with loftier aspirations and holier endeavors. And finally, the uses of spiritual intercourse are inestimable.

EDITORS CATER TO POPULAR PREJUDICE.

The following being an extract from a private letter, we can not, of course, give the name and address of the writer; yet he so frankly expresses the sentiments and position of a vast number of our cotemporary editors that we are induced to give it publicity, in order that the readers of papers may judge something of the relation the published sentiments of many editors bear to their private theories and beliefs. It is a melancholy fact, that instead of editors trying to give to their patrons the important new phenomena and new thoughts of the age, they are, with few exceptions, mere panderers to popular folly. If they see a murder committed, or have one related to them by a neighbor, they are eager to give the first publicity to it; but if they afterward see or converse with the Spirit of the murdered person, and are equally sure of it—as they are that they saw the murder committed, they are as *mum* as death itself. This news is not fashionable, and editors dare not publish anything which is not considered Orthodox by the church.

Editors are as eager to see the marvelous as other people, and they sometimes steal away under the covert of night to Spirit mediums, and hold communion with their Spirit friends, firmly believing in the same. After this they not unfrequently yield to the temptation to publish a long tirade against Spiritualism, lest people should suspect them. Ministers, after attending Spirit circles, often preach against the claims of the subject for the same reason. It will do for them to talk about Spirits unlocking the prison doors and rolling the stone away from the sepulcher, (we wish the stone could be rolled away from the tomb in which their consciences lie buried,) but it is not fashionable to talk about what Spirits do and say to people to-day. No indeed; we have got above that; God, our Father, has shut the door against spiritual communication long ago. These men would no sooner be known that they had seen or been talking with a Spirit, father or mother, than they would tell if they had visited places unnamable to "ears polite." It seems to us that if editors and preachers would publish and preach the good and truth they know, regardless of what Mrs. Grundy or the Church might say, they would feel easier in their consciences, and better satisfied that they are of some use in the world—that they are serving God and truth rather than falsehood, and that other gentleman—. But hear what an editor says:

CHARLES PARTRIDGE—Dear Sir: I have received the first number of vol. 8 of the SPIRITUAL TELEGRAPH AND PREACHER. I will publish your prospectus, and do all I can for your enterprise, but can not come out boldly, and publicly advocate its doctrines, or the doctrines taught by the spiritual schools. I am a firm believer in the fundamental principles of the Harmonial and Spiritual Philosophy, but, as Horace Greeley told me once, *I can do more good for the cause just now, by doing all I can on neutral grounds*. My field of action, or the particular objects for which my paper is published, are not those of a religious or theological character; * * * consequently, in order to retain the confidence of men of all religions, (on which subject there is more superstition and bigotry than in any other department,) I do not allow *my view* to be known. I publish articles, however, on all sides, and shall be very glad of an exchange with you, and will do all I can for the TELEGRAPH. Please put down the — on your regular exchange list. [Tis entered, brother, we wont say anything.]

DAVENPORT BOYS IN THE OSWEGO JAIL.

We received a very imperfect account of the arrest of the Davenport boys in the *Sunbeam* of July 2d, a paper published in Buffalo, but have waited for more of the particulars before making notice of the same. The account of it in that paper, says that charge was "for exhibiting jugglery without a license," for which they were tried and convicted, and fined \$10 and costs. The boys affirmed that their exhibitions were not jugglery, that, on the contrary, the phenomena were produced by somebody or something over which they have no control, and in which they are not conscious participants, the producing cause calling itself the Spirits of persons who have once lived on the earth. The friends of the boys offered to pay their fine, to which they objected, as a matter of principle, and they continue so to object, which we think is right, if they are really innocent of trickery, and these phenomena simply occur in their presence without any voluntary agency of their own, which we suppose is the case.

The positions taken by the authorities and by the boys bid fair for bringing the facts of Spiritualism fully before a legal tribunal. We are fully satisfied that the Davenport boys are mediums for Spirit manifestations, but we are not so well satisfied as we wish we were that they have not in some instances, and especially some years ago, introduced tricks of their own; and if it shall be proved that they voluntarily and consciously assisted in producing the manifestations now in question, it will by no means be a serious blow to Spiritualism; but we hope the boys will stand to their integrity if they are innocent in this case, and bring the matter to proof before a legal tribunal.

As to compromising the right of Spirits to make manifestations when and where they please, or the right of any person to be used as the Spirit's medium or instrument, or the right of all persons to witness and to investigate the manifestations, and to believe and publish their experience, knowledge and faith in the matter, we say that no power on earth, or under the earth, should interfere in these matters. We hope these boys have good advisers who are acquainted with law and with Spiritualism, and that if they are innocent of jugglery, they will carry it through, to the establishment of freedom for Spirits to manifest themselves—freedom of mediums and others to witness and to investigate—freedom for those who are convinced to proclaim the facts orally and through the press, and freedom for Spiritualism and of Spiritualists, at whatever cost or at whatever sacrifice.

We intend to go to Oswego and to know for ourselves about this matter, and then our patrons will hear from us again. The following communication speaks for itself. We leave out a few passages, with some quotations from the poets, which, although beautiful, are quite irrelevant:

THE POSITION OF L. P. RAND AND THE DAVENPORT BOYS.

First, it may be remarked that we have a very quiet and harmonious sitting in a close little habitation, plenteous in grated cells, bolted doors and mysterious locks, and whose windows are firmly stayed with five upright and eight horizontal massive bars of iron, strongly riveted at their crossings, and with other fixtures of granite and masonry, rendering our condition abundantly secure from all *outward* incursions. We can look out upon a large portion of the city in the magnificence of its spring-time splendor, and also upon the Oswego river, as it flows smoothly on, bearing upon its oscillating bosom the rich products of the land; and as the smaller and larger crafts pass to and from Lake Ontario, which, from its immediate proximity to us, stretches, in its serene beauty, until our vision is lost in its distant and fading brightness.

The present morning is one of the most pleasant of the year. Thunder-showers near us have produced a change and purified the atmosphere. The free winds from the north-west come freshly, and even fiercely in from over the bosom of the Lake, bringing with them the wide, far-reaching waves, with an ocean-rush to the shore, dashing forest-high, so that the light-house and long Lake pier are assuaged—nay tempestuously assailed, in a grand, wild, high-gleaming spray. * * * * *

Near us, on the right, stands Fort Oswego, situated upon a beautiful promontory, where valor fought in other days, and which now fortifies us as it overlooks the city and the banks on either side of the Oswego river as it enters the Lake. * * * *

We were led to soliloquise upon corresponding thoughts naturally suggested in relation to what are really the constituent elements of the fortifications of our land. Not, indeed, the massive forts on rock-bound or beautiful promontories—not the heavy artillery and gigantic munitions of war; but the just and proper balance of our federal government—the freedom of our political institutions—the purity and equality of our principles—the right of thought, of judgment and opinion—the right and freedom of speech—and, withal, the unspeakable privilege granted us by the Constitution of the United States of worshiping God according to the dictates of our own consciences—the free and uncontaminated institutions of learning—the untrammelled facilities by which the masses, of every grade, age and sex can be educated, and thus elevated to the rights and prerogatives of citizenship, and to the appreciation of freedom. O let these fortifications glitter around the entire bright-circle of our land, as

"On each promontory,
They build tall obelisks whose spiral flame
O'er the long sea-marge leaves a tract of glory—
The peaceful arts are theirs, unstained by slaughter's gory."

I had, on the very evening of our arrest, dwelt, in my lecture at unusual length, as if by impressionable apprehension, upon the peculiar

correspondence of the circumstances under which we were convened, to those attending the Saviour's interview, after his resurrection, with his disciples, in the "upper room," where they were assembled, "from fear of the Jews," and where he so clothed himself with materiality for the moment that his disciples could touch him, and then changed again, so that he could pass and repass, the doors being shut; which truth was also confirmed by the fact that he could, and did, appear unto his disciples "in another form."

But how little did we think, when soliloquising upon the beautiful brow of that old Fort prominence, and the liquid waves were breaking into the clear, white spray beneath our feet, that at this moment we should be incarcerated within the walls of this gloomy prison, for opinion's sake! or for the expression and inculcation of our most sacred ideas and principles! But the blow is given, and who shall repeat the stroke upon ourselves or others? What petty squad of mad functionaries, "to priestly rule a prey," shall next attempt, by the utter perversion of some village ordinance, to *put down*, by prosecution and imprisonment, clearly-demonstrated facts which are pleading for the establishment of a system of momentous truth? Whose faith next, we ask, is to be assailed by law? Are there those friends to religion who would like to have this order become general in our land? Is the world retrograding? Are there those who would go back to other times, and to scenes of by-gone years? Who, disliking the religious freedom of our land, would go back to the thirteenth century? Are there any whose vision is so narrow, whose ideas are so limited, and whose faith so small, that they can not adapt themselves to the liberalities of the present day?—who can not advance themselves, and who would not allow others to progress?—who, declining to enter themselves, would shut up the kingdom of heaven against those who would go in? * * *

But, as another thought, let me say, if our government were a deformity—a hideous monster of the past, and not as it is, the culminating glory of all that has preceded it—if our judiciary and our general government were a huge basalik from whose snaky neck hung "a hundred heads, and in each head a hundred serried daggers, black with blood," I should expect to be crunched at once; for I say, by all that is within me, I would not deny my principles, though, as a consequence, I must never again behold the sun in heaven; and we aver, with equal positiveness, that we will never pay money, though it were the merest paltry farthing, for our right of conscience in this, our boasted land. That privilege, great as it is, has, in the Providence of God, come down to us free as the sunlight and air, from our patriot fathers whose blood has so mingled with the very soil on which we now sit imprisoned, that all the sweet rains of heaven can never wash it away.

Relying, then, upon the virtue, justice, and freedom of our country, we make our appeal to her for her common liberties. And though caged and fed like felons in solitude, we make that appeal now, on the very eve of that day of shining banners and plumes, when booming cannon shall again, from shore to shore, announce the anniversary of our Nation's glory! We have in no wise violated her statutes, and we claim protection within the fortifications of her political, civil and religious liberty—fortifications strong and massive, as we have said, not merely in outward and material forms, for their strength does not merely consist in rock-bound fortresses—the heavy ordnance and corresponding munitions of war. How very true it is that these may all exist with the veriest weakness and imbecility of national security and strength! Alas! for that people whose safety against foes from abroad, or at home—whose only trust—is in mere physical strength, outward forms or material defenses.

L. P. RAND.

Oswego Jail, N. Y., June 27, 1859.

The Gospel in Wheeling.

Our correspondent from Wheeling, Va., informs us that meetings are convened every Sunday to hear the FIRESIDE PREACHER read to them, and a lively interest is manifested. This is right and useful, and we beg of the friends of the new dispensation every where, to go and do likewise. Do not allow modesty to stand in the way of duty and use; do not let one person wait for another to move in the matter, but let him go right about it; let him talk to the friends, and decide on the room, barn or grove where this gospel shall be preached; give notice of the same; select the reader; and the truth will command the increase. Here is an immensely wide field of use, and now, in the warm season, is the time to begin the work. We recommend the grove as the best church God ever built in which to preach his Gospel. Please let us hear from these churches in all parts of our country.

Spirit Communication.

The following communication from a Spirit was spelled out letter by letter through the raps, at a circle where we were present with several others:

"Have you not learned one of the most important points in this subject? Has it not made you more kindly disposed toward all men, and more charitable when they have gone astray? And have you not learned to live like a philosopher? When you must cast off the mortal form, can you not rejoice over this knowledge? Would that I had lived among these developments on earth! It would have given me a passport to a different sphere, and it would have made me rich in grace, for then I would have been in the foremost ranks with Benjamin and others, who first found the obscure spot whereon the foul deed had been committed, and influenced the Fox family to quarter them just long enough to bring out their designs and place them before an enlightened public."

WHEN DOES THE SOUL BEGIN TO EXIST?—A correspondent in Rochester is desirous of reading something on this subject. Let him or her who has some fresh or deep thoughts, answer.

Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. DR. E. H. CHAPIN'S DISCOURSE,

DELIVERED SUNDAY MORNING, JULY 17, 1859.

"Who passing through the valley of Baca make it a well : the rain also filleth the pools." PSALM LXXXIV : 6.

It is doubtful whether this word "Baca," designates some actual place, or whether it is a general name applicable to any barren way—any sad and dreary passage of human experience. The meaning of the text appears to be this: that those who, in the periodical visits of the tribes to Jerusalem, went up to the temple, and to the worship of God with earnest and devoted hearts, made their journey joyful and blessed by this Spirit that was in them; so that the roughest path became pleasant, and the most arid waste like a spot refreshed with rain. This appears to be the special meaning of these words as they stand here, but they set forth a principle of very wide application. That principle is sufficiently apparent. It is the Spirit of a man—it is the disposition and heart of a man—that has the primary influence in the circumstances of his life. In fact, in a profound sense, it *makes* the world in which he moves. This is a very familiar truth, but nevertheless it may be profitable for us to turn our attention to it for a little while.

I repeat, then, we make for ourselves the essential character of the conditions in which we are placed. The circumstances around us reflect the hue, and take the attitude of our own souls. To the jauniced eye, the world is all yellow; to the troubled Spirit, everything seems like the perplexed and tossing sea. It is no matter what things are absolutely in themselves—I speak of their practical effect—and in their practical effect it matters little whether the facts are so, or whether they only appear so. If the eye were diseased with a quality of redness, the landscape might as well be red. If the light within a man be darkness, how great is that darkness! Each man sees the world for himself. He stands practically in the center of it, and it is interpreted by his own consciousness, and not that of other men. Existence may be full of Jubilee to you, but you can not make it so to your neighbor when the dark cloud is upon his Spirit. "As he hat taketh away a garment in cold weather," says the wise man; "and as vinegar upon nitre, so is he that singeth songs to an heavy heart."

It is not easy to estimate the misery that grows out of these social incongruities—the assumption that others feel as we feel, or carelessness as to whether they feel with us or not. What a mistake people often make! They come to men in trouble, in distress of body or mind, and they say: "Cheer up, do as I do; do not you see how happy I am? why can not you be the same?" Looking at the thing entirely from their own stand-point, they do not estimate the inexplicable conditions in which another is placed; not sympathizing with him, but merely endeavoring, without any degree of sympathy, to lift him up violently to their own point of view.

Now the largest and richest natures are characterized by a penetrative sympathy, that enters into the personality of other men, so to speak, appreciates their conditions, and understands their point of view. And therefore when such natures undertake to administer consolation, and lift their neighbor from the dark pit and the deep shadow of his tribulation, they do not bring their own cheerfulness into rude collision with their neighbor's misery, but endeavor in some way to appreciate his distress, to bear his burden, and then by a participation of the afflicted man's sorrow, they are enabled to impart a portion of their joy. We must help to bear the burden of others, if we would help throw it off; we must see *into* another man's darkness, if we would enable him to see *through* it. By so doing we respect the truth that I am attempting to illustrate—the truth that the world is to every man according to the spirit that is in him, its light or darkness reflected from his own soul—to the sensual eye a pleasure-ground; to the devout mind a cathedral; a system of splendid problems and unfathomable wonders to the philosopher; a brick-field, or a market, to the clown. The geography, the scenery, the entire local character of a town or city, is to us according as we have enjoyed or suffered them. For this—not for what it is in itself, but for what it has been in our experience—it is indebted to our like or dislike, and we call it disagreeable, or pleasant.

You will find that the association which people have with places, and their descriptions of places, have very often little to do with the geography or the appearances of places, but a great deal to do as we have said, with what they have enjoyed or suffered there.

To a child-like nature the world even now is like Eden, unfolding beauty, and prevaded with the presence of God. Every man in some sense comes into the world like Adam into paradise, but too often in his conscious guilt and alienation, man becomes like Adam outside of paradise. Yet this ensues, not from change of scene, but from the unfolding, the deepening, the darkening of his inmost experience. This has turned the flowery way and the fresh verdure into a desert swept with the sirocco of passion, while the tree of knowledge becomes a bane, and we hear the voice of the Lord God no more, or we hear it only to tremble and try to hide away. But a transcendent faith, a cheerful trust, turns the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. They who thus march on are refreshed even in the wilderness, and hear streams of gladness trickling among the rocks. Passing through the valley of Baca they make it a well; the rain also filleth the pools."

But to dwell longer upon this well-proved fact is as unnecessary as the illustrations themselves are innumerable. Let us urge the truth some practical point, in the first place, as it bears upon ourselves. Very obviously, then, my hearers, this general truth set forth in the text, urges us to look for the sources of our true peace, and our real *within*! All that is essential in our life, all that is enduring, we carry with us—we carry in us. An old truth, indeed; but oh! how slightly is that truth heeded! It is the great thing that we live to keep preaching about and preaching at, generation after generation—this simple fact, old and threadbare as it is in statement, neglected as it is in practice—that all that is enduring, all that is really worthy, all that is essential in life, we carry with us and we carry in us.

That this truth is slightly heeded is indicated in the absorbing interest with which men plunge into outward pursuits, and seek after outward good. Now do not let us fall into any impracticable cant on this point. Man is placed here to be active. He is placed

here to enter into the world around him, and to subdue it. It has no other explanation than this. Even Adam, amid all the glories of Eden, was sent into the garden, not to fold his hands in meditation, not merely to think upon himself, but to look out into that field of beauty, and to till and to dress it. There was enough of imperfection, there was enough of want, there was enough of stern demand for effort even in Paradise, to call forth the exertions of Adam. And throughout the world, labor has its only explanation in the fact that the world is a theater of duties and external activities.

It is not true that the chief end of life is for a man to retire from its activities with his own soul, and dig into himself morally, as a great many people seem to think. For a great many, when they come to give their ideas of life, as if it were an awful speak necessity which forces them to their daily labor. They speak of the distracting nature of the influence of business on their religion, and regard all they have got, and all they have accomplished in this world, as a kind of compromise between God and Satan. And consequently their consciences are troubled, and they come to feel that that only is religion which is set apart from active work and secular contact. We are not thus bound up by our religion. I repeat that it is not man's chief work to go apart and to dig into his own soul—to keep probing his motives. In this way a man naturally assumes a very selfish object. He assumes that he is placed in this world merely to seek his own salvation—the salvation of his own soul—and that it is to consist simply in the development of his inward powers and faculties.

Now, a man does not get even his own salvation in this way, because the powers within him, the light within him, is called out and developed only by external conditions. A man can hardly know himself except as that which is in him is elicited by outward action. The men who are ignorant of the world are ignorant of their own hearts. They know not what is of themselves, and in themselves. What temptation in the cloister can be compared with the pressing temptations which summon out the good as well as the evil of our nature in the street and in the market? What efforts of charity that we may make by a constrained service, are to be compared with the spontaneous exercise of charity, elicited by God's Providence, in the action of every-day life? And so I say the world is that theater of discipline by which the reward of life is developed; and, therefore, when I say that men are too much absorbed in outward things, that they are too much devoted to external activities, I would not be understood to mean that the extreme contrary to this would be right. The true course is to weave them together—to carry our inward meditations on the affairs of life, and into the field of outward working; and, at the same time, to allow external activities to develop the inward forces of the soul. But it is a terrible thing, it is a greater fanaticism when a man lives entirely in the outward, than when he lives, or tries to live entirely in the inward—when he never goes into himself—when he never pauses in this hurrying career of life to ask himself, "Why am I placed here? Who am I? Whither am I bound, and where am I going?" It is a dreadful thing to find men who are afraid to be alone with themselves. They do not want to stop and meditate. They say: "Oh, let us have something to do!" It is torture to them to listen to the inward monitor—to hear conscience speak, and memory unfold its secrets. They do not like that. Anything but that. And to drown this, they rush into the activities of life—they strive to get rid of themselves. Oh, there must be something very wrong in the man who is afraid of his own soul and its revelations.

There are times, to be sure, when an extra activity is wise and wholesome as a medicine. When trouble would drive a man too much into himself, it is wise to bid him go into extra activity and do more work. But to be alive in the outward without any regard to the inward, is one of the greatest evils of this age. The age is absorbed in its externals, and the glory of our achievement is there. We have the most splendid of implements, and the most glorious of facilities, but I do not think we have an inward life so deep and true as men in other ages have had. And one of the great things we need is to counterbalance this external tendency by coming back to the inward. And not only is this the case, but we must remember that if we are living entirely in the outward, we are losing the substantial result of all life. Your riches, the objects of your keen desire, you know that they are nothing in themselves; your poverty, of which you may be equally proud—for many are proud in their poverty—your poverty is nothing in itself. Your joy and your sorrow are not in the outward circumstance. All this is to be summed up in what you are. What you have made, perhaps, you have made honestly, industriously, soberly, and so far all is right; but what have you made out of it? What have you really gained? and what are you, after all? Have you gained out of your poverty a larger faith, a more submissive spirit, an unrepining patience and a love that has been unpervaded? For the great trial of adversity in this world is that it makes people bitter, and sour, and harsh. Have you kept sweet in your adversity and tribulation? Have you made, in the valley of Baca, through which God has called you to pass, a well of blessedness for yourself and for others? That is the thing: to ascertain what we have substantially gained, and what we have made out of life. Knowing, too, that this external life, and all that pertains to it, is of uncertain tenure, it becomes us to hold an inward balance amid all outward successes. It is true that we should not calculate too much upon the future as to its evil any more than to its good. We should not indulge in forebodings. A great deal of the trouble in this world is borrowed trouble. Some people do not heed the Saviour's injunction, "Sufficient unto the day is the evil thereof," and they are continually holding their present advantages, tarnished by future fear. There is not a fruit of God's bounty that they put to their lips but has this canker at the core. They look around upon their family relations only to think what a change may be coming suddenly upon them. So there may be such a change, so there will be, but God has not brought it yet, and what business have you to anticipate what God has seen fit to hide from you? They see the dark rim of the thunder-cloud long before it approaches them, and they do not know or they forget that there is a chance, at least, that it may not come near, that the wind may blow it away altogether. Therefore, I say it is a great mistake for men to anticipate evil in the future, and so forego the present good.

But I am speaking now especially of those who live in externals, and depend upon them, and I say that it is a great mistake for them to calculate simply upon the good that comes from those externals in

themselves. The man who is really prepared to live in the world, who holds an inward balance, and is prepared for the outward, is on the right side. He does not hold the good in one hand, and the evil in the other; it is uncertain. He takes no joys as sure and certain as the world, no earthly blessing as if it could never fail. He has that proper and equal mind, which enables him to take the joys of life without a much forecast of evil, and yet to estimate them fairly, and to value them worth—to hold them in a thankful spirit, and without fear. There is a dread that they may leave him at any time, although the probability may be so. O it is a common-place thing to say that it is a blessed thing to achieve the truth that all real loss and pain is transient and personal. That we can not lose any real treasure, if we have it in God, and our souls are in communion with him—that we can never encounter anything that will prevent the gain of all good, and that we can never gain that is intrinsically precious. For one thing is certain: God can not be taken away from me. That which is the strength of my soul, that which is the inspiration of being, that which is the source of virtue, can't be taken away. I can not be lost from God. I may be lost to men, but I can not be carried away and borne so far off that his hand shall not be laid upon me, and his presence shall not be known about me." Is it not a blessed thing that even the poor sinner can feel this? When despair comes almost to crush him, he may say, "I do not look for comfort to outward things. I know I am a sinner. I know there is nothing for me in the outward world but trouble. I know that I am weak and dark within. My memory and conscience accuse me. Dark forms of retribution rise up in my soul. What shall I do?" Let me say to such an one, there is one thing left even for you. God will not forsake you, O sinner! He will not leave you. You are cared for by him. And though you may be hidden under the rubbish of all your sins, though you may be cast away and scorned by men, he will hunt for you as for a hidden jewel. There is a spring of recovery, there is a spring of hope even to the poor and desponding sinner, when he calls up this truth in his mind. The valley of Baca becomes as a well, and the rain filleth the pools.

I say, then, it is incumbent upon us to remember practically that the source of our peace and our joy is within. And we must remember, likewise, that in all essential changes it is not the world, it is not things around us that are to change, but we. Give man, even in the present sphere of action, a microscopic eye, and he would be in a different universe, or a telescopic eye and he would be entirely in another world. And I am not sure at all that what constitutes the essence of immortality, so far as it is an external fact rather than an internal experience, will not be simply the development of new powers in ourselves. Not so much the shifting of scenery in the universe, not a going to distant regions, not a beholding of things that we on earth never saw before; but seeing all things in a new aspect, seeing all things with new eyes, we being new men. Why that is what the Apostles felt. They were in a new world, in the kingdom of heaven. They were in a new dispensation. And when that old Jewish blindness had dissolved away, and the scales had fallen from his eyes, do not you suppose that Paul saw a new world, "seeing Him who is invisible?" And all the martyrs, heroes and apostles, do not you suppose that this world changed to them? They did not need any change of scenery. They really did not need any new Jerusalem to come down out of heaven to be upon earth. It only needed a clear perception of God, and of spiritual realities to create for them a new world and a new life. Are there not times when we can not bear with anything less than just such a change, by means of clearer spiritual vision within us? It is comparatively of little use for others to speak kind words to us; to proffer sympathy. We value all these; we are grateful for the motive; but only God revealed in his great love to our inward vision, so that we perceive the world in new relations, and by God's wisdom and goodness in all.

Only such a revelation can comfort us, and enable us to bear our lot. Oh, how dreary and lonely this valley of Baca is, without this: with what a change comes, so that the rain, as it were, filleth the pools. When such a faith-vision springs up in our souls, see what such men as those to whom I have alluded, have made of this valley of Baca, this dark and sensual world, as some people say. "Oh," they cry, "this is an old, hard, material, burnt-out planet, like a ball of dust and ashes, that goes spinning through space, as though it were spurned from the foot of God." Not at all so does this world appear to him who has something of this vision of God, and who rises to the profound intensity of that vision. The writer of the 12th chapter of the Epistle to the Hebrews shows you this valley of Baca, bright with a heavenly presence, and shows you this valley of Baca, with a great cloud of witnesses round about it, shows you this valley of Baca as a race-course open for noble effort in which men may pass forward to the highest attainment. Not a ball of dust and ashes, not a footstool of groveling meanness, not a mere theater of sensual action, but a noble field, lighted with God's light, and full of glorious opportunities is it, the moment the inward eye is unsealed. Oh, it is transfigured even as the valley of old was transfigured to the Jew, who went up rejoicing to the promised festival, and saw in his vision the temple before him.

What we need, then, I say, is change of inward vision, not a change in the world around us. Going through the valley of Baca we are lifted up by the inward view of something above. We look beyond, and we see, as the devout Jew saw, the holy city through all the dust and the heat, through all the darkness and suffering. And so the man whose spiritual vision is open—not only sees above, but he sees them within him: he is part of them and all their transforming power acts outwardly upon his life.

But I wish to urge upon you another point. I have said that the source of true peace and real joy is within the spirit of a man. But it does not merely come *from* the spirit of a man. There is a *higher* than man, from whom the light by which he sees must be received. To say that the universe appears to man according to his spirit or his disposition, as I have urged, is true; but to affirm that a man must intrinsically remain in his present mood of perception, and in his present apprehension of things, would be a most hopeless statement. To say

that a man is inextricably shut up in his present spiritual consciousness, and that he can not be delivered therefrom, would be to say that he must always look only upon shadows and illusions.

It is a popular statement of the present day, that in regard to the greatest truths, the highest facts of religion and life, man has no direct perception of absolute realities; he only knows them as vaguely interpreted through the cross-lights of his own faculties; he sees them distorted, partial, blindly. He has no vision of that which is real and absolute. O my friends, I do not, I can not believe this! It is undoubtedly true that man, as I said last Sabbath, can not comprehend God; he can not take in the fullness of God; he can not see God in his infinity; but he can *apprehend* him. Man can have, as it were, a miniature reflection of his infinity, if I may use such a paradox as that. Something tells him what the Infinite is. He can not tell you how it is; he can not explain to you how that Infinite Being can have relation to him, a finite being. When you come to the logic, when you come to the philosophy of it, he can not satisfy you; but some perception of what God he can have, and does have, and he has it in the Lord Jesus Christ. And that is one strong argument for the truth of Christianity. I say that in no possible way can a man ever apprehend God, or have a direct vision of him, except by faith in Christ and communion with his spirit. He can not apprehend God in nature, because nature can not represent the will, and the affections, and the intelligence of God as a man or a personality can, in whom they are enshrined.

But through Christ, man, though not able to comprehend God, can apprehend him, and see what he is. If he will look to Christ Jesus, he will get an idea of the real truth—something higher than his own soul, something that will be a source of light to him, though it is a revelation made only to the spirit within him. So, I repeat, we are not left to stumble in our own vain ways, we are not left to our own dark fears and conceits. Inexplicable indeed would be the world if it were so. But there is a light to give us a clue to life, to show us the true meaning of things even in this dim world, to make in the valley of Baca a well, and to fill the pools with rain.

But I remark again, under this head, not only do our true peace and our real joy depend upon the spirit within us, but, on the other hand, our view of life furnishes a moral test of our inward state. Our judgment of the world, for instance—the judgment we pass upon men and things around us—is a revelation of ourselves. What do you say of the censorious man? Does it ever strike you that he is a noble man, a pure man, a just man? A man who is all the time criticising others, and battling with things about him—do not you feel that he is looking upon the world through the dusty and flawed windows of his own soul? You become suspicious of the man who is always suspicious of others. His idea of men is so mean, that you feel at once that there is something wrong in him; you feel almost sure that he can form that suspicious judgment of others only by being in himself something that he ought not to be.

Therefore, I say, a man's view of things around him is a revelation of himself. There are some people to whom everything seems to come wrong. They are perpetually criticising everything about them. The undertone of their speech is all sarcasm and ridicule. Now no doubt there is a great deal in the world to be ridiculed. I believe there is a great deal that God has set in the world that appeals to our faculty of laughter. Laughter is human as much as tears are human; there is no being on the earth that can laugh but man. And I believe there is much put into this world to be laughed at, much that appeals to the sense of mirth which God has given us; but this is a very different thing from the sarcastic ridicule that goes crackling and stinging everywhere. He who possesses this spirit looks only upon the reverse side of things; he discovers nothing noble, nothing high or holy round about him. Though he dwell amid the grandeur of nature, he recognises nothing grand. He doubts every man. He charges that all men are hypocrites more or less successfully masked. He has no faith in virtue or morality, and in fact he does nothing in this world but sneer and pull down.

And what is the judgment you pass upon such people? At once you say this is the smallest, the meanest, the vilest of attitudes, for a man to come out into the great universe of God, and sit down upon the little stool of contemptuous criticism and depreciation. To view the world in that way does not prove the world to be all so mean and base, but it does prove the critic himself to be very mean and very base. Evidently, he is confined to this point of view, because there is something in him that gravitates to this point of view. Of course men may err by a limitation of view on the other side, and they do err on the other side. Some people will not see any evil in the world at all. They look at the world through a kind of sentimental mirage, and they see nothing but cases of goodness and innocence all around them. But after all, we can tell the course which the true, high and noble nature always takes—not always commending, not always approving, sometimes looking with horror and with sadness upon things, but never contemning. You never see a really high nature that is not above feeling mere contempt. It is hope, it is trust that it feels—at least it is pity, and possibly rebuke; but if so, it is rebuke in which there is mingled more of love than of wrath.

All noble natures are hopeful. It is remarkable that the purest people are the most charitable people. When a great sin occurs, when a scandal arises in society, you do not find that the most untainted have the most bitter words to say about it. But these that are more nearly upon a level with the same kind of sin are the most bitter in their utterances. And when you come, for instance, to some pure, noble-minded, clear-hearted woman, you will be sure to find that the word of charity, the judgment of pity and of mercy, rises above all other impulses.

There is one remarkable trait in the character of Jesus Christ. He saw much in this world to weep over, he saw much in this world to labor for and to pray over, but he saw nothing in the world to look upon with contempt. I do not find that Jesus Christ despised anybody; I do not know that any bitter word of scorn or contempt comes out of his mouth; or if it does, if something like the lash of sarcasm is wielded by him, remember the class to whom it was applied. "Those who trusted in themselves that they were righteous, and despised others," they were the only class that ever fell under anything that was edged with scorn from the Saviour's lips. For the poor sinner he pitied, prayed and wept, but he did not despise him.

Here is what I say for this old, battered, scarred, sin-stained, brutalized world as it is; I say, that there was something in it that Christ did not despise, something that even the pure Jesus so loved that he gave his own blood for it. Poor, skeptical, canting philosopher, the world and humanity are not the mean things you say, because I measure them by the attitude of Christ's spirit towards them.

My friends, our differences in estimating the scheme of existence, of course, will depend upon the view we take of it. A sarcastic, critical, skeptical view we shall have of this world, or a broad, noble, charitable view. And we shall live in this world according to the view we take. Poorly, meanly, basely, if we take a base view; and on the other hand, if we take a noble view, there will be something in the point of view to act upon our own life. But not only does our view of life react upon ourselves, but it also reveals ourselves. The estimate we make of the world, on the whole, and persistently, is the exact sort of estimate that people may make of us.

But I proceed to observe, in the next place, that the general truth set forth in the text not only indicates the source of true joy and real peace for ourselves—it not only indicates what each man, by his own spirit or disposition makes for himself, but it leads us to reflect upon what a different world we may make of it for others. "Passing through the valley of Baca," we may make it a well for others. We have companions in this pilgrimage, and as we pass through the valley, we can, if we will, make all that pass through with us blessed. You can not measure your influence. We do not know to how great a distance, though we stand far off sometimes from the result, we really reach in life. In little remote corners, we may be affecting a universe, for aught we know. The infinite God does not use human measurements in selecting his instruments. It may be a pebble, it may be planets; an infant may achieve more than a giant can accomplish. He handles his tools in a strange way to us. Sometimes they are little, sometimes they are vast—you can not say what is to do the work.

That is a beautiful poem which Browning has founded upon this very idea, and in which he gives description of the little Italian working girl, Pipa. She has her holiday of twelve hours, and goes out thinking what a little insignificant being she is. But she takes up the cheerfulness of the time, and goes carelessly along, singing her little songs. But as she sings, the words enter into palaces, into artists' studios, into places of grave and solemn import, and those few words which the little Pipa so cheerfully sings change the whole current of people's thoughts and lives. She startles and wakes up the indifferent, encourages the faltering, and smites the guilty heart. Little Pipa, passing by, touches springs of immeasurable purport and result. So may you and I, in passing along over life's pathway, never know the influence we exert upon other lives. Unconsciously, we may be making a very dry place for others, or a valley refreshed with water-springs.

The atmosphere in which a man lives, he inevitably imparts. You say of people that there is an atmosphere round about them. There are some who come in upon you like a fog-bank loaded with the east wind and with an iceberg drizzle sharp as needles. There are others who make you happy with their presence. They are like fruits and flowers; they retain their fragrance and aroma. O how long! sending it continually out of their hearts and their lives. Men are moving zones and climates. Some are arctic and keep us shivering, others are tropic and almost consume us. Some are calm and temperate, like the still noon of our Northern spring, or like the solemn midnight. Again, there are persons who come down upon you with an irresistible presence. There is a power even in the inward disposition and heart of man that flows out and makes life different to others.

"They took knowledge of them," it was said of the disciples of old, "that they had been with Jesus." This is the most effective way to have even taken knowledge of our religion. Not by a loud-mouthed profession, not by dragging it persistently before men, but by the way in which we live. The best way in which we can preach our religion is to live our religion. I never had any great confidence in sitting down and breaking the subject of religion abruptly and technically. People may think it is all words, after all; it may seem to ring hollow, to have a counterfeit sound. Man should not talk of his religion merely because it is his duty, but should live it spontaneously and freely; it has a mighty power. I would not give anything for the most eloquent preacher in the world, who had not back of that the eloquence of a life, of moral power, of sustaining character, and then it is not so much the words that are said as the breathing influence. Anybody may be a preacher. Yes, he may be the humblest person that sits in a pew, not acquainted with theology, and not given to talking about religion, but if he will let religion stream out from his life, he is the best preacher. Oh! it is a tremendous thing to think of the silent influence that inevitably goes out from our lives. You are affecting others for good or for evil, every hour you live. You cannot escape it; there is no getting rid of it. The tendency of your principles, the atmosphere of your life, the spirit that is within you, consciously or unconsciously turns others to good or to evil. You are making either a desert or a valley filled with water for others. Remember, that in this world the disposition to do things is of more consequence than the mere power. The disposition without the power to do good may be a misfortune, but the power without the disposition is terrible. Where there is little power, a man finds life rich with possibilities, and the disposition may kindle power in others. Other men shall catch the disposition from him, and so he makes in the valley of Baca a well, not for himself alone, but for others.

Finally, the good and true man becomes a co-worker with God; he makes the world better by his active energy and constructive power. Passing through the valley of Baca he makes a will. The good and true man I do not care what he may be in station, in externals he makes the world better. He puts forth upon it a great creative and constructive influence, and you know that the world is better. If he is a great man, civilization becomes developed by him; if he is a small man, life, at least, is illustrated. Thank God for the lovely and beautiful lives! Thank God for the men that have worn no crowns and walked in no coronation robes! Though they have never led armies or stood in senates—though they have never toiled in the fields of literature with tongue or pen—though they do not stand in the pulpit or on the platform, thank God that there have been those in the humblest quiet ways who have lived out God's life in the soul, and have shown me that there is something better than sensuality, skepticism and baseness in the world—something good and holy—that God gives to the heart of man. They

have made a better thing of this world; they have done more than he that builds a city and he that launches a ship. They have made a new life, and given me and the world an illustration of God and Christ and heaven. And if you plant nothing but a tree, if you make nothing but a solitary well, the man that has the right spirit, as in the text, will at least have created something in this world, and is a co-worker with God and Christ.

I think of Jesus as a great worker, not merely an abstract image of virtue; I think of him not only as seeking lonely communion with God, but I think of him with the beaded sweat upon his brow, the dust on his sandals, toiling, working, saying, "My father worketh hitherto, and I work." So you and I can do something to be co-workers with God, and help to build a well in the valley of Baca. God not only gives to those who cry to Him, but He calls upon their fellow men to answer their prayer for Him. When a poor, needy soul prays "God help me." God calls to you and to me to help that needy soul. He sees that it is profitable not only for the poor, troubled soul, but for those who are disciplined by helping him. Oh it is beautiful to see great and good works come even out of evil in this way. It does not, perhaps, reconcile us to evil, but it will help to explain it.

I was looking lately upon some French caricatures of the war in Italy, and there was one of them that stood out in its beauty from the sharp, witty pile, like a gem. It represented a young French soldier supporting a poor wounded Austrian, lame and bandaged in both legs, and the French soldier says, "When he can not stand upon his feet, he is no longer an Austrian, but a man." There is a sentiment for you right from the cannon's mouth, under the glam of swords, baptized with a broad and noble humanity. So God, in the evil of this world, disciplines not only those who suffer, but those who can aid the suffering. He calls upon men to be co-workers with him to bring evil out of good, to build wells in the valley of Baca. My friends, let each ask himself, "What is life to me? What is the idea I entertain of it? What is my judgment upon it? What influence shall I exert upon it, and how do I work with God?" Ask yourselves these questions, and you will understand the meaning of the text, "Passing through the valley of Baca, they make it a well; the rain also filleth the pools."

HOW IS THE THING DONE?

Of the "Essay on Spiritualism," by our young friend of Rome, O., we have room only for the following:

One class of people say that Spiritual manifestations are produced by the arts of men dwelling here on earth; but that statement is untrue, for we have seen the table move around the room without any one touching it, and also the table become heavy, so that it was impossible for us to raise it. Those who make these statements have not investigated the subject as wise men should; or if they have, they make these statements to deceive those who never investigated for themselves, but rely on what others tell them. Another class say that the phenomena are produced by mesmerism, or some other natural force; but that statement is untrue, for we have received answers to questions which we knew nothing about, and answers to others that were entirely contrary to our mind. One instance in particular I will relate: I was sitting at a circle, in company with two gentlemen and three ladies, when soon we received some demonstrations which purported to be from the Spirit of my grandmother. I asked her in what month of the year she departed from this sphere, and she informed me that it was in the month of March. I thought that this was untrue, and told the others that the Spirit was mistaken. She requested me to call the alphabet; I complied with her request, and after a short time we had the following sentence: "I know when I departed from this sphere as well as you." On going home and inquiring of my parents in regard to the matter, they informed me that the Spirit was right and I was wrong.

J. R. TYSSEN.

Miss Amelia Jenny Dods.

This young lady, whose lectures on Spiritualism made such a favorable impression on the Brooklynites last winter, is prepared to respond to the calls of those who desire her services in the lecturing field. She may be addressed No. 62 Laurence street, Brooklyn, N. Y.

R. P. Ambler

Will speak at Salem, July 10th and 31st inclusive; and at Providence, the first three Sundays of August. Correspondents will govern themselves accordingly.

Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, etc. In September Miss Hardinge will start for the West, South, and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

National Convention of Spiritualists.

A national Spiritualists' Convention will be held at Plymouth, Mass., on the 5th, 6th and 7th days of August next. Dr. H. F. Gardner, of Boston, will preside. Judge Edmonds, N. P. Tallmadge, Prof. Brittan, A. J. Davis, Emma Hardinge, and Mrs. Hatch will be among the speakers.

A Family School at Jamestown, Chautauque Co.

Where a pleasant home is furnished, and the best discipline for the development of all the faculties in pupils of all ages and both sexes. Each is led to think for himself and express his own idea, and no tasks are assigned to be committed to memory. The next year commences Monday, May 2, but pupils will be received at any time. Terms, \$4 per week, \$3 per term for books and stationery, use of library and periodicals. O. H. WELLINGTON, M. D., Principal.

THE CHRISTIAN TIMES ON SPIRITUALISM.

It seems that the *Christian Times*, a religious paper published somewhere out in the far West, sometime since published an onslaught on Spiritualism. A lady, in whose family that paper was taken, wrote and forwarded a reply to the article; but for reasons, we suppose, very easy to be conjectured, the editor did not see fit to insert the reply, and the lady now offers it, with the article which called it forth, to our columns:

THE TIMES ARTICLE.

This child of Diabolus is now nearly eleven years of age, and though no older, is already one of the giant enemies of truth and righteousness. Its influence from the first has been evil and only evil continually. As a species of infidelity, it has proved itself the most subtle, corrupting and atheistic of all the various systems of false religion which have appeared in our fallen world to delude and debase mankind. Even the influence of Mormonism, with its abominable principles and practices, has been less harmful, and at present less to be feared, than Spiritualism. The *hypocrisy* of the latter is only equaled by the transparent folly and sensualism of the former. The Harmonial Philosophy, falsely so called, is composed of the essential principles of Deism, which it has taken and dressed up in the garb of mystery and pretended light from the Spirit-land, by which means it is made to appear but too successfully to the vain curiosity, blinded spirituality and depraved tendencies of fallen human nature. Its hostility to the Christian scheme is intense, and orthodoxy is the constant theme of its ridicule and opposition. It has seized the press, taken advantage of the popularity of periodical literature, and by this and other means is scattering far and wide over our land its "fire-brands, arrows and death." Its adherents are numbered by hundreds of thousands. Many have thought that so professedly licentious a system would not long endure the light of truth and civilization. But certainly its past history and present state of prosperity do not warrant so encouraging a conclusion. We should not be unaware of the danger, nor inactive.

Only a few weeks ago, in Chautauque county, N. Y., there met a large convention of Spiritualists, whose object it was to deliberate with reference to building a "Harmonial City" at the point where they were convened, to be called Kiantone. A plan for the city was presented, which includes a costly temple, college and other public buildings, and already the enterprise is begun. It remains to be seen what its success will be. If the plan is carried into execution, we shall soon have in our land a more than second Sodom; which may the Lord prevent!

W. A. E.

BURLINGTON UNIVERSITY, IOWA.

REPLY.

Having noticed an article with the caption "Modern Spiritualism," in a late number of the *Times*, and having the past year been a careful observer of this so-called "new phenomenon," I have endeavored carefully to compare the sentiments of this article with what I have seen and heard of Spiritualism in this locality.

It may almost be said to have here been a plant of spontaneous growth, having originated in a company composed mostly or wholly of those who were skeptical in relation to it. If you are correct in your representations, then this "child of Diabolus" has succeeded well in concealing his real character, for he has ever taught us to practice the law of Christ, to love one another in purity, "not in word only, but in deed and in truth," ever seeking to elevate ourselves and our fellow-creatures, and teaching us not to despise those below us in the scale of being, but to consider them the children of the same kind Father, and that we must encourage and aid them to forsake their evil ways and break off their sins by righteousness.

"W. A. E." asserts, "That as a species of infidelity it has proved the most subtle, corrupting and atheistic of all the various systems of false religion which have appeared in our fallen world, to debase and delude mankind." Facts that have come under my observation have an appearance quite the reverse. Indeed I can not comprehend how the charge of *infidelity* can possibly be brought to bear upon a system based upon a recognition of the immortality of the soul, and universally acknowledging the Divine law. The atheist and deist have renounced their unbelief of the existence of a God and the Spirit after death, when convinced that the Spirits of their departed relatives have returned and manifested themselves in a manner (as they believed,) not to be mistaken. One of these, upon becoming a medium, renounced his infidelity, and now insists upon the importance of leading a godly life, and makes the Bible his study. He is indeed a changed man. His teaching when under control, in loftiness of style, morality of sentiment and scientific research, I have never heard sur-

passed. Another medium, who has for twenty years been a consistent, exemplary Christian, speaks with a simplicity and eloquence that commands the admiration of all whose prejudices will permit them to hear him. These are from the common walks of life. The purity of their teaching is not surpassed, for the New Testament is made the rule of teaching and action.

Individuals have been influenced by that which they denominate Spirit-control, to abstain from alcoholic drinks, from the use of tobacco, tea and coffee, also from food calculated to derange the system. In one instance, an invalid is prevented from taking improper food by the hand being involuntarily withdrawn when extended to take it, and is sometimes entirely turned from the table. Several have been partially or wholly restored from chronic or acute diseases, dislocated joints have been nicely set, and severe flesh wounds nicely dressed by mediums, who in the normal state are totally ignorant of the human system. They tell us that Christ has never countermanded the command, "Go ye into all the world, preaching the Gospel and healing the sick," saying, "If ye believe in me, the works that I do shall ye do also; and greater works than these shall ye do."

The "hypocrisy" of the scheme, I have failed to discover. The integrity of a great majority of its advocates and mediums has never, until connected with this phenomenon, been questioned; for here, as elsewhere, they are the subjects of persecution. By their fruits ye shall know them; and if their doctrine will not bear the scrutiny of the word of God, let it fall. It was once said of the Apostles' teaching, "If it be of man, it will come to naught; and if it be of God, ye can not overthrow it, lest haply ye be found to fight against God."

Its hostility to the Christian religion I am unable to see, although spiritualists condemn many of the practices of their orthodox brethren in adhering to rules, creeds and traditions more closely than to the direct teachings of our great Exemplar.

The phrase, "Professedly licentious system," I will not attempt to meet. It intimates something so diametrically opposed to anything I have ever seen, heard, or read (as published by its advocates,) as utterly to astonish and confound me.

If the assertions of "W. A. E." are correct, we would like the proof, for many, like myself, are earnestly seeking for the truth. No candid mind can discard a theory or science which it has not carefully weighed and thoroughly investigated. If proof of this writer's assertions can be satisfactorily given, we discard Spiritualism at once and forever; but he has not produced a single fact, or presented the first reason, but denounces *in toto* the whole system. We have seen and heard that for which we can not account by any of the laws of nature with which we have hitherto been conversant. Denunciation can not enforce conviction.

I have never styled myself an advocate for Spiritualism, but a sense of duty has constrained me thus to defend it; for our law, like that of the Romans, condemns no man before it has heard him. May the law of Christ be our law, and may heaven help us to distinguish between the false and the true!

FOUNTAIN PRAIRIE, WIS.

MRS. L. E. M. T.

WOMAN'S SPHERE AND DUTIES.

The following letter is from a young lady in Nebraska Territory. We think her remarks quite pertinent, for, sure enough, somebody must attend to the indoor duties of a family, and who better than Miss could do it? Shame on the Nebraska boys, to let such a Miss be there without giving her a chance at family duties! But seriously, we think the trouble is that men are unwilling to pay females a sufficient price for their services, whether in the parlor, kitchen or corn-field.

MR. PARTRIDGE.

DEAR SIR:—In looking over your TELEGRAPH of May 21st, I noticed an article entitled, "Woman's Sphere of Labor," taken from the *Christian Ambassador*, which pleased me very much. I have before read many similar remarks on the same subject; and as far as the matter is considered, I am heart and hand with the writers. Yet I have long been anxiously looking for something farther, but in vain; I would be glad if some kind reader would suggest some plan by which this matter may be arranged in such a manner as to secure the accomplishment of the object. The writer of this article says: "Women who can sell bonnets and laces, might sell trees and fruits; and those who can cook, wash, and iron, are strong

enough to prune, bud, and graft"—but there is one thing, it would seem, she has lost sight of. Ladies, of course, must wear bonnets, and by whom are they to be manufactured if not by women? This cooking, washing and ironing process must be attended to, or else we may as well adopt the Indian mode of living at once. People must eat, and food must be prepared so that it may be palatable; otherwise, it will afford very little nourishment for the body. Cleanliness, also, should be classed among the first laws of nature—and in order to fulfill this law, much indoor labor is really indispensable.

Again she says, "It is often easier to plant corn than to get dinner for the planters." This may indeed be true, but those who plant corn, whoever they may be, must have their dinners, else how can they work?—and surely, in this northern land of freedom, where we profess to believe that "Souls are alike, whether the hands wield the brush of an artist or of a whitewasher," we would not be guilty of compelling a menial to roast her brains over the kitchen fire, while we were luxuriating ourselves among the lovely and beautiful objects that nature has spread out before us. Let the reform be extended to all.

Again, we can not look for woman to maintain the order of her household, that her family may be comfortable at home and appear well in society, and still "attend to the propagation of young trees and the cultivation of all kinds of fruit"—most certainly not. The gentlemen, I am sure, could not be prevailed upon to stay in the kitchen while their lesser-halves were at work in the field—and it looks to me to be very much out of their sphere, if I may be permitted to judge from the results of bachelor housekeeping here in this far-western world. Now, I would by no means be misunderstood in this matter; I am decidedly in favor of the reform. I wonder not that there are so many unhappy, peevish, sickly women in the world; I only wonder that there are not many more. I have long been anxiously hoping for the emancipation of woman in this respect; yet we may talk and write forever upon this subject, and still nothing be accomplished. If the work be commenced, let it be thorough, for woman is woman throughout the land—and who will be kind enough to point out the way by which this may be brought?

AN INQUIRER.

• COVINGTON, DAKOTA CO., N. T., JUNE 14, 1859.

IS THIS SO?

"At first many persons will be greatly surprised at the assertion, that the passages of Isaiah, ch. vii. 14, viii. 8, are not prophecies of Christ. In order to force the text of Isaiah to serve this purpose, Clemens of Alexandria, Bishop Kidder, Dr. Nicholls, Bishop Chandler, Dr. Campbell, and many others, have been obliged to suppose that God inspired the author to use a double sense, and that the predictions related both to the prophet's son, born about the time when these were written, and to Christ, born many hundred years afterward. These learned men do not seem ever to have thought either of the unworthiness of the motive which they attribute to the Deity by this deceit, or of the gross absurdity of making the prophecy of Christ, who was to be born so many hundred years afterward, a sign to the people then living. However, the monstrous absurdity of this double sense has been refuted by Dr. Sykes, Dr. Benson, Bishop Marsh, and others; and Dr. Ekerman, and Dr. Geo. S. Clarke, in his *Hebrew Criticism and Poetry*, Lond., 1810, maintain that the Old Testament contains no prophecy at all which literally relates to the person of Christ.*

"Again, Dr. Adam Clarke maintains, that the prophecy of Isaiah, *A virgin shall conceive and bear a son, and call his name Immanuel*, does not mean Christ.†

[It is a mistake to attribute this idea to Dr. Adam Clarke. See his well-known commentary on the passage and its context.—ED.]

"Dr. Clarke says, 'It is humbly apprehended that the young woman usually called the Virgin is the same with the prophetess,§ and Immanuel is to be named by his mother the same with the prophet's son, whom he was ordered to name Maher-shalal-hash-baz.'||—*Higgins' Anacalypsis*, p. 169.

Having in early life been taught to believe that the above-named prophecy did refer to Christ, it is hard for me to abandon the idea that it is so, and I therefore beg some of your learned orthodox readers to give me their opinion on the subject.

ONE WHO SEEKS THE TRUTH.

* Class. Journal, vol. xxxii, p. 47.

† I beg leave to ask the candid reader, if one can be found, how he can expect unlearned persons to pay any attention to these prophecies, as they are called, when some of the most learned divines, much against their inclinations, are obliged to confess that they are no such thing!—*Higgins*.|| In the original it is *the virgin, not a virgin*—*Higgins*.

§ Class. Journal, vol. iv., p. 169, of No. vi and No. vii.

|| Chap. viii. 3.

|| Class. Journal, vol. i., p. 637.

NEWS ITEMS.

THE WAR.—The steamship *Weser*, from Bremen on the 1st and Southampton on the 4th inst., arrived at about half past 12 o'clock on Saturday morning. Her advices are two days later than what had been previously received. The important news of the war will be found in the following telegrams to the London papers:

VIENNA, July 3—3 p. m.

The Piedmontese have surrounded Peschiera. A French division had been sent to the south to join the corps of Prince Napoleon.

VERONA, June 28.

The Austrians have abandoned the line of the Mincio, and fallen back on Verona, after having burned the bridges at Monzambano, Vallegio and Goito.

The total loss of the Second (Austrian) Army at Solferino was 230 officers and 9,000 privates, killed and wounded. About 4,000 were missing, most of whom have already returned.

The Austrians lost five guns.

MILAN, July 1.

The legion of Gen. Garibaldi and the division of Gen. Cialdini are maneuvering to close up the whole valley of the Adige, in order thus to render themselves masters of the Lake di Garda, and to isolate Verona from the Tyrol.

BERNE, July 2.

A body of Chasseurs des Alps, 5,000 strong, has arrived at Tirano, under the command, it is said, of Gen. Garibaldi himself.

The French government have officially published a report of the battle of Solferino, in which the details of that tremendous struggle are set forth. We have only room for the essential item which follows:

The losses of the Sardinian army were unfortunately very considerable, and do not amount to less than 49 officers killed and 167 wounded, 642 sub-officers and privates killed, 3,409 wounded, and 1,253 soldiers missing, making a total of 5,525 absent at roll-call. Five pieces of cannon remained in the hands of the king's armies as trophies of this sanguinary victory which it had gained over an enemy superior in number, and whose force appeared to have not less than 12 brigades.

The losses of the French army amounted to 12,000 rank and file, killed or wounded, and 720 officers *horse de combat*, of whom 150 were killed. Among the wounded are Gen. de Ladmirault, Forey, Auger, Dieu and Douay. Seven Colonels and six Lieutenant-Colonels have been killed.

The resistance which the enemy opposed to the Allied troops for 16 hours may be explained by the superiority in numbers which they possessed, and the almost impregnable positions which they occupied.

For the first time, also, the Austrian troops fought under the eyes of their sovereign, and the presence of two Emperors and of the King of Piedmont, in rendering the struggle more desperate, made it also more decisive.

The Emperor Napoleon never for a moment ceased to direct the operations, visiting every point where his troops had to make the greatest efforts and to triumph over the most serious difficulties. At different times the projectiles of the enemy fell in the ranks of the staff and of the escort who attended his Majesty.

At 9 o'clock in the evening the noise of the cannon which precipitated the retreat of the enemy was still heard in the distance, and the French troops lighted their bivouac fires on the field of battle which they had so gloriously conquered.

The fruit of this victory is the abandonment by the enemy of all the positions which they had prepared on the right bank of the Mincio to dispute the approaches to that river. According to the last accounts received, the discouraged Austrian army appears to have renounced the idea of defending the passage of the river, and was retiring on Verona.

THUNDER-STORM.—A most violent storm of thunder, lightning, rain and wind occurred in this city and vicinity on Wednesday evening of last week. Houses were unroofed, chimneys blown down, trees uprooted, and many houses were struck by lightning; and several persons were injured and some killed.

A CLERGYMAN EXCOMMUNICATED FOR HERESY.—The Congregational Church worshiping in Union Square, New York—Rev. Dr. Cheever's—proceeded last evening to cut off, expel, and excommunicate from church-fellowship and connection, Rev. J. L. Hatch, of Brooklyn, for heresy, in doubting and denying the divine appointment of the first day of the week as the Sabbath, as also for his persistent efforts against the enforcement of Sunday laws in this community. Fourteen out of the seventeen members present voted for his excommunication, and three only voted against it.

DEATH OF HON. RUFUS CHOATE. Hon. Rufus Choate died at Halifax, N. S., on Tuesday of last week. Mr. Choate sailed a month since for Europe, to regain his health, but did not proceed further than Halifax, where he has since remained quite feeble, but not so prostrate as to alarm his friends.

On the 11th inst., a sixty-four pound army gun burst at the Washington Navy-yard, while the gunner's crew were engaged in battery practice, and two men, named JAMES H. WILSON and WILLIAM NOOKES, were killed, their heads being blown off, and their bodies being thrown to a considerable distance. Eight other persons were severely wounded.

THE FROST BENEFICIAL IN MICHIGAN.—A friend, says the *Tribune*, who cultivates 300 acres in St. Joseph's County, writes, under date of "Three Rivers, June 27," as follows:

"We are just commencing harvest in this part, and if nothing unforeseen occurs, we shall secure large crops in this county." * * * "The frost, I certainly think, has been a benefit to us, destroying insects and not injuring any standard crop." * * * "All the injury to any one here falls upon myself, and amounts to about eleven hills of Lima beans, which are used up."

THE SPIRITUALISTS AT A PIC-NIC.—The Spiritualists, to the number of about 5,000, went on an excursion and pic-nic at Island Grove, Abington, yesterday. Delegations were present from Boston (very large), Charlestown, Chelsea, Plymouth and elsewhere. There were 300 from Plymouth. All along the line of the Old Colony Railroad the people flocked to the trains and swelled the throng.

For a while after reaching the grounds the people enjoyed themselves after their own tastes. Subsequently, a meeting was organized at the platform, which was called to order by Dr. F. H. Gardner, the originator of the pic-nic. A gentleman of Roxbury was called to the chair, and speeches were made by Mr. Wilcox of Boston, Mr. Currier of Lawrence, John C. Clure, Mrs. Danforth, Miss Lizzie Doten of Plymouth (while in a trance). Dr. Gardner, who gave an interesting account of the progress of Spiritualism in Europe, from which he has recently returned, J. S. Loveland, John Benson, and others. Miss Susan Clure gave several recitations in an excellent manner. The various means of amusement so liberally provided in the Grove were put in constant requisition. What between dancing, singing, feasting, etc., the day passed off to the general satisfaction. —*Boston Atlas*, 13th.

RESCUE OF A LITTLE GIRL.

Translated by Reiske, from the German, for the Child's Paper.

In the mountain city of Salfeld, in Germany, there were formerly a great many more mines than are found there at present; and many a house is built over a shaft or pit that measured deeper than the length of the highest steeple. Such a pit happened to be under the cellar of a house where a widow and her daughter, seven years of age, resided. The mouth of the pit being covered with boards, no one apprehended danger.

One summer's day, the mother sent the girl into the cellar to fetch a mug of cider. The child being rather timid, ran down quickly, and a board across the pit suddenly breaking, she was precipitated into the abyss below, uttering a loud cry of distress. The mother hurried into the cellar with a light, and not seeing her child, and finding the mouth of the pit open, could hardly stand on her tottering limbs, and had well-nigh plunged in after her. Running up stairs, however, she called for help, which was finally heard by some of her female neighbors, almost all the men being then in the harvest-field. The women wrung their hands, looked down into the dismal pit, but were at a loss what to do. All of a sudden they heard the child shouting from beneath, "Oh, for God's sake, help me! help me! but quick, quick!" An iron staple or hook in the side of the shaft, to which, probably, in former days a ladder had been fastened, having caught the child's apron, she was there suspended over the abyss. The women above, finding that the child was yet alive, and still being utterly at a loss what to do, only grew the more disheartened, while the disconsolate mother was almost driven to despair.

At last an aged miner advanced, who, after cautiously widening the hole, inserted a pulley, to which he attached a bucket; and although he employed all possible speed, yet a considerable space of time elapsed before everything was ready. Many of the sympathizing bystanders prayed aloud; and during moments of self-consciousness, which the poor child, who had almost lost her reason, occasionally had, she every now and then understood some words of what those over head were singing and praying, while her mother in the meantime, overwhelmed with grief, stood speechless and motionless among them.

The aged miner uttered scarcely a syllable, and only softly whispered his prayer to God; and after all was got ready for his descent, commanding himself to his Saviour, he stepped into the bucket, holding a miner's light in his hand, and was slowly and cautiously let down.

Like a star provided by God, the child below beheld the light approaching her; she raised her tiny hands, and the mug which she had thus far held tight, with a convulsive grasp, slipped out of her hand, and dashing from side to side, dropped to the bottom of the pit. The company above grew pale with fright, and a death-like silence ensued. Presently, however, the old miner approached so near to the girl that she could see him. Speaking words of encouragement to her, he charged her only to keep quiet; that he was in hopes of saving her, by the help of God. The shaft, however, growing more and more contracted, the old man feared he should not be able to pass by the child without touching her, and in that case, should he jostle her in his farther descent, she might be pitched upon the rocks beneath, and perish after all. The danger being imminent, he accordingly made a sign to those above not to lower him any farther. He then threw a rope with a loop to the child, which having laid hold of, she was raised up a little by means of it. First with one hand and then with the other, she grasped the swinging bucket, when at that instant the hook, on which the child had been so wonderfully suspended, broke out of the wall and fell down. But the Lord giving strength to the old man to hold the child fast by the rope, he lifted her up into the bucket, and shouted, "All ye up there, thank God! I've got the child!" In case the hook had broke from the wall one moment sooner, the child must have inevitably perished.

Whoever is able, let him endeavor to conceive what now were the mother's emotions! In later years she was frequently heard to say, "The aged miner's shout thrilled through my veins; I fell to the ground, and could do nothing but weep. But when the light drew nearer to the top of the pit, and when I beheld my child, and perceived that she was alive—never have these blissful moments been banished from my recollection, and it was this day of sore trial that first fully confirmed my confidence in the love of my Heavenly Father." The child being safely brought out of the pit, the good old man presented her, with his eyes beaming with joy, to the happy mother, who, having once seized her, pressed her to her bosom as doubly dear, since her Heavenly Father's eye had watched over her in so signal a manner.

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Providence, R. I., on the 3d, 4th and 5th Sundays in July; at Willimantic, Conn., on the 1st and 2d Sundays in August. Invitations may be addressed to either of those places, or to 534 Broadway, New York.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—Duty : 15 p. ct. ad val.	Leather—(Sole)—Duty : 15 p. ct. ad val.
Pot, 1st sort, 100 lb. 5 25 @ —	Oak (Sl.) Lt. p. lb. 34 @ 36
Pearl, 1st sort. 5 80 @ —	Oak, middle 34 @ 36
Bread—Duty : 15 p. ct. ad val.	Oak, heavy 33 @ 35
Pilot, 3 lb. 4 1/2 @ 5	Oak, dry hide 30 @ 32
Fine Navy. 3 1/2 @ 4	Oak, Ohio 33 @ 35
Navy 2 1/2 @ —	Oak, Sou. Light 30 @ 32
Crackers 6 @ 8	Oak, all weights 38 @ 40
Bristles—Duty : 4 p. ct. ad val.	Hemlock, light 24 1/2 @ 26
Amer. gray and white.. 30 @ 50	Hemlock, middling 26 @ 26
Candles—Duty : 15 p. ct.	Hemlock, heavy 22 1/2 @ 24
Sperm, 3 lb. 40 @ 45	Hemlock, damaged 20 @ 22
Do. pt. Kingsland. 50 @ 51	Hemlock, prime do. 14 @ 15
Do. do. J'd and M'y. 52 @ —	Lime—Duty : 10 p. ct. ad val.
Adamantine, City. 19 @ 20	Rockland, common — @ 75
Adamantine, Star. 17 @ 18	Lump — @ —
Cocoa—Duty : 4 p. ct. ad val.	Molasses—Duty : 24 p. ct. ad val.
Marac' in bd. lb. 12 @ —	New Orleans, 3 gal. 38 @ 44
Guayaquil in bd. 12 @ —	Porto Rico 27 @ 36
Para, in bond. 10 @ —	Cuba Muscova 23 @ 30
St. Domingo, in bond. 7 1/2 @ 8	Trinidad, Cuba 30 @ 31
Coffee—Duty : 15 p. ct. ad val.	Card., etc., sweet 21 @ 23
Java, white, 3 lb. 14 1/2 @ 15	Nails—Duty : 24 p. ct. ad val.
Bahia 10 1/2 @ 10	Cut, 4d and 6d p. lb. 3 1/2 @ 3 1/2
Brazil 10 @ 11	Wrought, American 7 @ 7 1/2
Laguna. 11 @ 11 1/2	Oils—Duty : Palm, 4; Olive, 24; Linseed,
Maracaibo 10 @ 12	Sperm (foreign fisheries), and Whale,
St. Domingo, cash. 10 @ 10 1/2	or other Fish, (foreign), 15 p. ct. ad val.
Fax—Duty : 15 p. ct. ad val.	Florence, 30 p. ct. — @ —
American, 3 lb. 8 @ 9 1/2	Olive, 12b. b. and bx. 3 87 @ 4 87
Fruit—Duty : not d'd, 30. Dry F., 8 p. ad val.	Olive, 12b. b. and bx. 1 11 @ 1 15
Rais. Sn. 2 1/2 ck. — @ —	Palm, 3 lb. 9 1/2 @ 10
Rais. bch. and bx. 2 30 @ —	Linseed, com., 3 gal. 61 @ 63
Currants, Ztc. 3 lb. 5 1/2 @ 6	Linseed, English 61 @ 63
Fleur—Duty : 15 p. ct. ad val.	Whale 45 @ 50
State, Superfine. 5 70 @ 6 00	Do. Refined Winter 60 @ 62
Do. Extra. 6 10 @ 6 30	Do. Refined Spring 55 @ 58
Ohio, Ind. & Ill. fl. h. — @ —	Sperm, crude 1 27 @ 1 30
Do. do. Superfine. 6 — @ 6 10	Do. Winter, unbleached 1 32 @ 1 40
Do. Extra. 6 25 @ 7 50	Do. Bleached 1 40 @ 1 45
Do. Roundhoop. — @ —	Eleph. refined, bleached 76 @ 78
Do. Superfine. 6 10 @ 6 15	Lard Oil, S. and W. 90 @ 92
Do. Extra. 6 25 @ 7 50	Provisions—Duty : Cheese, 24; al.
Do. Roundhoop. — @ —	others, 15 p. ct. ad val.
Do. Extra. 6 10 @ 6 15	Pork, mess, 3 bbl. 16 00 @ 16 12
Do. prime 12 37 @ 12 50	Do. prime mess. 16 50 @ 16 75
Do. prime mess. 16 50 @ 16 75	Beef, prime mess. (tce) 20 00 @ 26 00
Ill. & St. Louis sup & fan. 6 25 @ 6 50	Do. mess west'n, rep'd. 10 00 @ 13 50
Do. Extra. 7 @ 9 —	Do. extra repacked 14 00 @ 14 50
Mich. Wis. & Iowa extra. 6 00 @ 7 50	Do. country 8 50 @ 9 25
South. Baltimore, super. 6 30 @ 6 60	Do. prime 6 50 @ 7 00
Do. Extra. 6 75 @ 7 50	Beef Hams 14 50 @ 17 50
Georgetown & Alex. sup. 6 30 @ 6 75	Cut Meats, Hams & t'p'e 7 1/2 @ 8 1/2
Do. Extra. 6 75 @ 8 —	Do. Shoulders 6 1/2 @ 7
Petersburg & Rich. sup. 7 00 @ 7 75	Do. Sides, dry salt'd in c'ks 8 @ 8 1/2
Do. Extra. 7 50 @ 8 75	Eng. Bacon, sh't mid. bxs. 10 @ 10 1/2
Tenn. & Georgia, sup. 7 00 @ 7 50	Do. Long 9 1/2 @ 10
Do. Extra. 8 00 @ 9 50	Bacon, Cumberland 8 1/2 @ 9
Hay—	Bacon Sides, Wn's d'cas 9 1/2 @ 10
N. R. in bails, 3 p. 100 lb. 60 @ 70	Lard, prime, bds & t'c's 10 1/2 @ 12 1/2
Hemp—	Do. kegs 12 @ 12 1/2
Russia, cl. 3 tun. 180 00 @ 200 00	Do. Grease 8 @ 9 1/2
Do. outshot. 175 00 @ 180 00	Tallow 10 1/2 @ 10 1/2
Manilla, 3 lb. 6 1/2 @ 7	Lard Oil 90 @ 100
Sisal 5 1/2 @ 6	Rice—Duty : 15 p. ct. ad val.
Italian, 3 tun. 200 00 @ —	Ord. to fr. 3 cwt. 3 75 @ 4 —
Jute 85 00 @ 90 00	Good to Prime 4 25 @ 5 —
American dew-r. 145 00 @ 155 00	
Do. do. Dressed. 210 00 @ 220 00	
Hides—Duty : 4 p. ct. ad val. R. G. and	
B. Ayres. 20a24lb 3 lb. 26 @ 27 1/2	
Do. do. gr. s. C. 13 @ 13 1/2	
Orinoco 23 1/2 @ 24	
San Juan 23 @ —	
Savanna, etc. 18 @ 18 1/2	
Maracaibo, s. and d. 17 @ 23	
Matamoras 22 1/2 @ 23	
P. Cab. (direct) 22 1/2 @ 23	
Vera Cruz 22 @ —	
Dry South 17 @ 17 1/2	
Calcutta Buff. 13 1/	

THE TELEGRAPH AND PREACHER.

TO THE PATRONS OF THIS PAPER.

TERMS OF THE TELEGRAPH AND PREACHER.

One Year, strictly in advance	\$2 00
Six Months	1 00
To City Subscribers, if Delivered	2 50
To Patrons in Canada, with Postage Prepaid	2 50
do. Cuba, do.	3 00
do. Mexico, do.	3 00
do. South America, do.	3 00
do. Europe, do.	3 00

The best remittance from foreign countries is American bills, if they can be obtained; the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remittances, and we respectfully solicit their patronage.

* * * A liberal discount is made to local and traveling Agents.

CHARLES PARTRIDGE'S AGENTS,
WHO WILL SUPPLY THE TELEGRAPH AND PREACHER, AND BOOKS IN OUR
LIST AT PUBLISHER'S PRICES.

Rochester, N. Y., D. M. Dewey. Albany, N. Y., A. F. Chatfield, 414 Broadway. Troy, N. Y., S. F. Hoyt, 3 First-street. Buffalo, N. Y., T. S. Hawks, Post Office Building. Utica, N. Y., French, 172 Genesee-street. Boston, Mass., Bela Marsh, 14 Bromfield-street; Burnham, Federher & Co., 9 and 13 Court-street. Hartford, Conn., A. Rose. Baltimore, Md., H. Taylor, 111 Baltimore-street; William M. Lang. Nashville, Tenn., James M. Lyon, Purdy, Tenn., D. S. Pace. Cincinnati, S. W. Pease. Cleveland, O., Hawks & Brother, Post Office Building. Anderson, Ind., J. W. Westerfield. Detroit, Mich., J. S. Fuller, 222 Jefferson avenue. St. Louis, Mo., Woodworth & Co., North-east corner of Fourth and Chestnut-street. Washington, D. C., E. J. Wooley. Okaloosa, G. B. Nelson. San Bernardino, Calif., Horace Kutz. Galveston, Texas, R. T. Corning.

Other Agents and Book Dealers will be supplied promptly.

A liberal discount allowed to the Trade for cash.

The following persons are authorized to receive Money for Subscriptions to the TELEGRAPH AND PREACHER and for all the Books in our Catalogue:—Batavia, N. Y., J. J. Denslow. Clymer, N. Y., N. B. Greely. Earville, N. Y., William Mudge. Smyrna, N. Y., J. O. Ransom. Morrisville, N. Y., T. Hecox. Morris, N. Y., N. Stevenson. Auburn, N. Y., F. Goodrich. Center Sherman, N. Y., A. E. Lyon. Southold, N. Y., I. H. Goldsmith. Winsted, Conn., Rodley Moore. Bridgeport, Conn., Benajah Mallory Stearns, Conn., General Judson Curtis. Hartford, Conn., J. R. Rose. New Haven, Conn., Henry N. Goodman. South Manchester, Conn., Ward Cheney. Thompsonville, Conn., Isaac T. Pease. Cascade, Wis., Seth Soule. Curerville, Pa., William R. Evans. Meriden, Conn., R. L. Roys. Glendale, Mass., John H. Lynd. Springfield, Mass., Rufus Elmer. Worcester, Mass., A. P. Ware. Center Sandwich, N. H., C. C. Fellows. Woodstock, Vt., Austin E. Simmons. Morrisville, Pa., G. M. Allen. Reading, Pa., H. A. Lantz. Cleveland, O., S. E. Everett. Bellevue, O., F. A. Williams. Painesville, O., H. Steel. Coldwater, Mich., James M. Raymond. Pontiac, Mich., Candace L. Calvin. Cedar Rapids, Ia., W. Rathborn. Oregon City, F. S. Holland. Danville, Tex., C. B. Stuart. Farmersville, C. W., William W. King. Salem, Ia., J. M. Mendenhall. England, London, H. Bailliere, 219 Regent-street; John White, 31 Bloomsbury-street. France, Paris, J. B. Bailliere, 19 Rue Hautefuelle. Spain, Madrid, Ch. Bailliere, 11 calle del Principe.

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S CATALOGUE.

PUBLISHING OFFICE

No. 428 BROADWAY, NEW YORK.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of the SPIRITUAL TELEGRAPH. The postage on books is one cent per ounce, and two cents where the distance is over three thousand miles, and in all cases must be pre-paid. Persons ordering books should therefore send sufficient money to cover the price of postage.

Lyric of the Morning Land.

By Rev. Thomas L. Harris. A beautiful poem of 5,000 lines (55 pages) 12mo, dictated in thirty hours, printed on the finest paper, and elegantly bound. Price, plain muslin, 75 cents; muslin gilt, \$1; morocco gilt, \$1.25. Charles Partridge, publisher.

Epic of the Starry Heaven.

By Rev. Thomas L. Harris. Spoken in 26 hours and 16 minutes, while in the trance state. 210 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents; gilt muslin, \$1. Postage, 12 cents. Charles Partridge, publisher.

Lyric of the Golden Age. A Poem.

By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven" and "Lyric of the Morning Land." 417 pages, 12mo. Price, plain boards, \$1.50; gilt, \$2. Postage, 20 cents. Charles Partridge, publisher.

Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality and God. Price, \$1.75. Postage, 30 cents. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume 1, a few copies complete, bound in a substantial manner. Price, \$2. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume V., complete. Price, \$3.

The Telegraph Papers.

Nine Volumes, 12mo, for the years 1853, '4 and '5, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relation of Man. Bound in muslin, price, \$2; elegantly bound in morocco, lettered and gilt in a style suitable for a gilt book, price, \$3. Postage, 30 cents. Charles Partridge, publisher.

Volumes II. and III.

Plain bound in muslin, \$1.50 each; extra bound in morocco, handsomely gilt, \$2 each. Postage, 24 cents each. Charles Partridge, publisher.

Brittan and Richmond's Discussion.

400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, \$1. Postage, 28 cents. Charles Partridge, publisher.

The Rationale of Spiritualism.

A pamphlet of 32 pages, containing two extemporaneous lectures delivered at Lowdworth's Hall on Sunday December 5, 1858, by Rev. T. W. Higginson. Price, postage paid, 20 cents.

Nature's Divine Revelations.

By A. J. Davis. This large work, which may be considered the pioneer of the modern spiritual unfolding, is still in constant demand by the inquiring public, notwithstanding the numerous editions through which it has passed. It is the product of a series of dictations by Mr. Davis, while in the clairvoyant or spiritualized state, during the years 1845 and 1846, and in it the subsequent and more general spiritual manifestations are foreshadowed and distinctly predicted. It may be said to occupy generally the whole range of human thought on mundane and spiritual subjects, in a progressive, and for the most part, methodical way, and by discriminating minds has been found immensely fruitful of suggestions. Published by Charles Partridge, at the SPIRITUAL TELEGRAPH office, 125 Maiden Lane, New York. Price, \$2; postage, 43 cents.

A Chart.

By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

The Present Age and the Inner Life.

By Andrew Jackson Davis, being a sequel to Spiritual Intercourse. This is an elegant book of near 300 pages, octavo, illustrated. Price, \$1. Postage, 23 cents. Charles Partridge, publisher.

The Celestial Telegraph.

By L. A. Cahagnet. Or, Secrets of the Life to Come; wherein the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1. Postage, 19 cents. Charles Partridge, publisher.

Scenes in the Spirit-World; or Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper, 25 cents; postage, 7 cents.

The Pilgrimage of Thomas Payne.

By C. Hammond. Dictated by the Spirit of Thomas Paine. Paper, price, 50 cents; muslin, 75 cents. Postage, 15 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.

By Mrs. Tuttle. Price, muslin, \$1. Postage, 10 cents. Charles Partridge, publisher.

Voices from Spirit-Land.

By Nathan Francis White, Medium. Price, 75 cents. Postage, 18 cents. Charles Partridge, publisher.

The Road to Spiritualism.

Being a series of Four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 18 cents; postage, 3 cents.

The Worker and his Work.

A Discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 6 cents.

Spiritualism; its Phenomena and Significance.

An Essay read, by invitation, before the New York Christian Union, by Charles Partridge, Editor of the SPIRITUAL TELEGRAPH; together with a report of an ensuing Discussion on the subject. Pp. 66. (Published at this office.) Single copies, 12 cents; postage, 3 cents. \$1 per dozen. Postage, 30 cents.

Brittan's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason, and with the facts. Price, 25 cents, paper bound, and 38 cents in muslin. Postage, 3 and 6 cents. Charles Partridge, publisher.

The Tables Turned.

By Rev. S. B. Brittan. A review of Rev. C. M. Butler, D. D. This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. Charles Partridge, publisher.

Spiritualism.

By Judge Edmonds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Talmage and others. Price, \$1.25. Postage, 20 cents. Charles Partridge, publisher.

Spiritualism Vol. II.

By Judge Edmonds and Dr. Dexter. "The truth against the world." Price, \$1.25. Postage, 30 cents. Charles Partridge, publisher.

Physico-Physiological Researches.

By Baron von Reichenbach. In the dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemistry, in their relations to vital force. Complete from the German, second edition; with the addition of a Preface and Critical notes, by John Asburner. M. D. Third American edition. Price, \$1. Postage, 20 cents. Charles Partridge, publisher.

Discourses from the Spirit-World.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. This is an interesting volume of 200 pages. Price, 63 cents. Postage, 10 cents. Charles Partridge, publisher.

The Sacred Circle.

By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 592 pages, with portrait of Edmonds. Price, \$1.50; postage, 34 cents.

Philosophy of the Spirit-World.

By Rev. Charles Hammond, Medium. Price, 63 cents. Postage, 12 cents. Charles Partridge, publisher.

A Review of Dods' Involuntary Theory of the Spiritual Manifestations.

By W. S. Courtney. A most triumphant refutation of the only material theory, that deserves a respectful notice. Price, 26 cents; postage, 3 cents. Charles Partridge, publisher.

Seeress of Prevost.

By Justinus Kerner. A book of facts and revelations concerning the inner life of man, and a world of Spirits. New edition. Price, 38 cents. Postage, 6 cents. Charles Partridge, publisher.

Stilling's Pneumatology.

By Prof. George Bush. Being a reply to the questions, What Ought and What Ought Not to be Believed or Disbelieved concerning Presentments, Visions, and Apparitions according to nature, reason and Scripture, translated from the German. Price, 75 cents. Postage, 16 cents. Charles Partridge, publisher.

The Apprehending Crisis.

By A. J. Davis. Being a review of Dr. Bushnell's recent Lectures on Supernaturalism. Price, 50 cents. Postage, 13 cents. Charles Partridge, publisher.

Light from the Spirit-World.

By Rev. Charles Hammond, Medium. Being written by the agent of Spirits. Price, 75 cents; postage, 10 cents.

Mystic Hours, or Spiritual Experiences.

By Dr. G. A. Reduth. Price \$1.25. Postage 19 cents.

Psychic Life.

A Compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory Sentiment of the Age. Price, 75 cents; postage, 14 cents.

New Testament Miracles and Modern Miracles.

By J. H. Fowler. The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An essay read before the Divinity School, Cambridge. Price, 30 cents; postage, 6 cents.

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. I. The Physician.

By A. J. Davis. Price, \$1.25. Postage, 29 cents.

The Great Harmonia, Vol. II. The Teacher.

By A. J. Davis. Price, \$1. Postage, 19 cents.

The Great Harmonia, Vol. III. The Seer.

By A. J. Davis. Price, \$1. Postage, 19 cents.

The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physiological vices and virtues, and the seven Spheres of Marriage. Price, \$1. Postage, 19 cents.

The Harmonial Man.

By A. J. Davis. Price, 30 cents. Postage, 6 cents.

The Philosophy of Special Providence.

By A. J. Davis. A Vision. Price, 15 cents. Postage, 3 cents.

Free Thought on Religion.

By A. J. Davis. Price, 15 cents; postage, 3 cents.

The Magic Staff.

An Autobiography of A. J. Davis. Price, \$1.25; postage, 22 cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 60 cents; postage, 9 cents.

The Penetralia.

By A. J. Davis. Price, \$1; postage, 23 cents.

The Macrocosm, or the Universe Without.

By William Fishbough. Paper, bound, price 60 cents; muslin, 75 cents; postage, 12 cents.

Compendium of the Theological and Spiritual Writings of Swedenborg.

Being a systematic and orderly epitome of all his religious works. With an appropriate introduction.